

6

THE  
P A S T O R  
AND THE  
P R E L A T E,  
OR  
REFORMATION  
AND  
CONFORMITY

SHORTLY COMPARED

By the Word of God, By Antiquity and the Proceedings of the Antient Church, By the Nature and Use of Things Indifferent, By the Proceedings of our own Church by the Well of the Church, and of the Peoples Souls, And by the Commonwealth, and of our outward Estate.

WITH

The Answer of the Common and Chiefest Objections against every part.

SHEWING

Whether of the Two is to be followed by the true Christian and Countryman

---

Joshua 24 22.

*and Joshua said unto the People, Ye are witnesses against your selves, and they said, We are witnesses.*

But 1 Kings 18. 27. it is said,  
*and the People answered him not a word.*

---

EDINBURGH.

Printed for *Alexander Henderson*, and are to be Sold at his Shop in the upper end of the *Locken-Booths*. 1692.

Harvard College Library  
Coolidge Fund  
September 18, 1940

655  
25



---

CHRISTIAN READER.

**T**He end, and design of sending abroad this small Treatise at this time, is to clear to the world, what has been the principles of the Church of Scotland, and the Strugglings the Presbyterians has alwayes had against Episcopacy, that bitter root of humane Invention obtruded upon this Church, contrary, to her received Reformation, and in opposition to the written word of God, brought in upon her by the superstitious Church of England, working upon King James the sixth, for that purpose: he being easie and facile, perceiving some secular advantage, and not being steadfast, in his adberance to this Church, the Government and discipline thereof, did too much curb, and bridle the looseness, and prophanity of all rank (himself not exempted) did by policy, and subtilty, gradually, and at length obtrude episcopacy, having got several, proud, Ambitious self seeking, Church destroying, Apostat Ministers, that did abandone their Station, contrary to their Oath and profession, received and accepted these civil dignities from him, as the fountain of all power, both Civil and Ecclesiastick, acknowledging his absolute Soveraignty and Supremacy, in all causes, and over all Persons. Yes notwithstanding of all this, the whole body of this Church, both Ministers and People, (very few excepted) did oppose, and steadfastly maintain, and adhere to the whole Reformation, as they did receive it from their worthy Ancestors, purchased by much Blood and Treasure. And at the same time when King James was overturning all, there was zealous disputes and debates, in opposition to him and the Prelates at the Court, the King himself being present, as ye may see in Calderwoods History of the Church of Scotland, wherein to to the hearing of all present, the proud Prelates, was so foiled, that they never appeared more in those days to enter the lists in publick disputes. This Book Christian Reader was Printed in the Year, 1628.

## CHRISTIAN READER.

when the violence of Prelacy was so great, being cloathed with civil Power, that the Author did not assert his name. The scope of the whole, consists of two parts. The first, Asserting the Government by Presbytery, with the management of all the parts of the Ministerial Function, according to the Holy Scriptures, and the practice thereof as it was recovered and transferred to them from our first Reformers, in opposition to all the errors that was maintained against the same, either by Adversaries at home or abroad.

The Second part discovers, the Original, rise, progress and growth of Episcopacy, with all the evils that attended that Humane and Hellish Invention; with all the sad effects, that follows, or has followed thereupon. To wit; Profanity, unsoundness in Doctrine, Persecution, Bloodshed, Insupportable sufferings of the Church and People of God, exercised under its Tyranny, executed with all the Malice, the Maintainers and Propagators thereof could Invent; as is evident of old, and now of late; to all that has either read, or in these days wherein we live, did take notice thereof.

And seeing since the late Revolution, that God wonderfully brought about, in overturning Prelacy, there are so many, who formerly in the power and prevalency thereof, has Drunk in the Dreggs of that bitter Root, and are so byassed and prejudged against Presbyterian Government (though contrary to the Antient Reformation, and the solemn obligations the Nation lies under, to adhere therunto) that they still oppose the same. All means should be taken to discover the evils thereof, that so they may be convinced, and if possible brought off that way. This Book, through the Blessing of God upon the Conscientious perusal; may be a mean to discover our ancient and received Principles and practises to them, (and they at least, may not reproach us, for our Faithful Adherence therunto) and at length, may see how far they have degenerated from the good old way of our Church of Scotland, and so lay by their prejudice, come off, and unite with us, maintaining and approving of what our worthy Forefathers left us as their Legacy, that so we may be all one in the Lord. And that this Church may yet be fair as the Sun, clear as the Moon, and terrible as an Army with Banners. Which that this may prove so, is the earnest Prayer of all that love God and wait for the appearance of our Lord Jesus Christ into Eternal Life.

## THE FIRST PART.

THE  
PASTOR AND PRIMATE

*Compared by the Word of God.*



Haeth the Worſhip of God and the Government of the  
 Church, which is the houſe of God, are to be learned  
 out of his own Word; It is a truth againſt the which  
 the Gates of Hell ſhall never prevaill. For we ought to  
 give this glory to God, that all his Books are full, and  
 written on both ſides: As the Book of Nature, the Book  
 of Providence, and the Book of Conſcience is perfect,  
 ſo alſo the Scripture, which is the Book of grace, is per-  
 fect. We ought to give this Glory to the Son of Gods

The form of worship, and Government, to be learned from the Word.

That as he is a perfect High-Priest for Reconciliation, he is also a perfect prophet for Revelation, and a perfect King and Lawgiver for ruling of his own Church and Kingdom: We ought also to give this Glory to the Spirit of God, that as he purposed to set down a Covenant, a Testament, a perfect Canon, so in fulness of wisdom he hath performed his purpose. We ought humbly to acknowledge, that the Church hath no power (whether by translation of the divine ordinances from the Old to the New Testament, under pretext of Pictie, or by imitation of the Enemy, seem to never to charitable, or by mans invention let it appear never so plausible) to make new Laws, or to institute any new Office or Office-bearer, any Minister, or part of Ministration in the house of God. 4. But that it is his part to see the will of God obeyed, and to appoint Campions and Constables, for the orderly and decent disposing of things before instituted. We call here the Elders and Pastors of Conformity to a three fold consideration. First, that they agree not amongst themselves about the matters in question: & some of them affirming, that their Hierarchie is warranted by divine Authority; others confessing, it is only by ancient custom: and a third sort defending neither of the two, but that it is Apollitical. Again some of them make the form of Church Government to be Universal and Perpetual, others holding it to be conformable to civil policy, as it may be prescribed unto God, what form of Government

What then is the  
Churches part.  
a Polygami re-  
regula ad Reges,  
Lesbia gula ad  
acquitatem opus.  
Bedimus in me-  
thod.

The Prelates agree not among themselves.

b. Jure divina  
disciplinam His-

*Tarchiam* twentur alii. alii jure humane tantum: alii non jure divino, sed Apostolice. alius & Apostolicus est. Cuiusmodi est & alii episcopalem majoritatem mutabilem contendunt. alii twentur immutabilem, ut in juclis, Saravia, Hahero, Donnaco, Barles, Bilfene, Baustroff, Tileno, & alii Hierarchia satū off manifestam.

They hilt betwixt two.

They would make a new ceremonial Law.

*c Qui litigant fratres sumus, Non inestis tui mortuus est pater, fecit testamentum, & sic mortuus est & resurrexit. Tandem contenditur de hereditate mortuorum, quamvis testamentum preferatur in publicum, & cum testamentum fuerit prolatus in publicum, tunc comes. ut testis aperiantur, & resistentur. Index intentus audit, advocati silent, praecox silentium faciens, &c. Aug. in Psal. 32.*

is fittest for his house: for that which is highly esteemed amongst men, is abomination in the sight of God. He that hath the seven eyes seeth better in his own matter, then man that seeth nothing but by his light. Wisdom that hath built her house, and hewed out her seven Pillars, cannot be content that many Wisdom should devise and hew out the eight Pillar. Secondly, They should consider, that the Arguments and Answers that we give to them against their Hierarchy and ceremonies, are the same that they are forced to use in defence of the truth against the Papists: and the Answers and Arguments that the Papists give them for Traditions, for the Popes Monarchie, and for their Will-worship, they are forced to use them against us in defence of their cause: Resting thus in their Lukewarmness, and halting betwixt two, for the love of the World, Which hath made the Papists to say, that the Prelates disputing against them are Presbiters, and while they dispute against the Presbiters they are Papists, and turn to their side. Thirdly, they should consider, that the form of Government, and divine Ceremonies under the Law, were not removed to give place to the inventions of man under the Gospel. What is beside the particular precepts of God in Scripture, is against the general Commandment: *Thou shalt not add to the word, that I have commanded, &c.* And therefore let us say with Augustine. *c We are Brethren, Why strive we, Our Father did not institute, but made a Testament, and dyed and rose again: The Father lyeth in the Grave without sense, and yet his words are in force, Christ sitteth in heaven, and his Testament is contradicted on Earth, let it be read &c.* Let the Pastor and the Prelate be presented before the Law and Testimony. Let the Authority of the one and the other be pondered, not in the weights of worldly avarice and ambition, but in the ballance of the Sanctuary, and let us measure their callings and carriage, not by the cord of the Canon Law, but by the Golden reed of the Temple, and we shall soon see whether of the two hath warrant from God.

The perpetual and dan Office-bearers in the Church.

*1 Cor. 12. 22. Eph. 4. 11.*

THE PASTOR acknowledgeth no officers in the Church, after the ordinary of the Apostles, Prophets and Evangelists, but the ordinary of Pastors, Teachers, Elders and Deacons, appointed by Christ, as sufficient for the well of the Church, and of every member thereof in all things Spiritual and Temporal.

The PRELATE setteth up One hierarchy of Archbishops and Lord Bishops having for the head the Roman Antichrist, and for the Train Suffraganes, Deans, Archdeacons, Officials &c. never named in Scripture, nor known in the pure times of the Church, against the well of the Church, and of every member thereof, both in things Spiritual and Temporal.

No difference in Scripture between a Pastor and a Bishop.

*1 Cor. 12. 22. Eph. 4. 11.*

*1 Cor. 12. 22. Eph. 4. 11.*

*1 Cor. 12. 22. Eph. 4. 11.*

*1 Cor. 12. 22. Eph. 4. 11.*

*1 Cor. 12. 22. Eph. 4. 11.*

*1 Cor. 12. 22. Eph. 4. 11.*

a. The PASTOR, according to the Scripture, putteth difference betwixt the names of the Office-bearers in the New Testament, never calling the ordinary by the name of the extraordinary, nor the inferior by the Name of the Superior, as the Pastor by the name of the Apostle or Evangelist: but never putteth difference at all betwixt a Pastor and a Bishop, making every Pastor to be a Bishop, and taking the Pastor and Bishop always for one.

*1 Cor. 12. 22. and Epaphroditum, Phil. 2. 25. are Apostles or Messengers of the Church, 1st, 2d, 3d, Phil. 1. 1. 1 Tim 3. 2. Tit. 1. 7, where in the Syriack for the name of Bishop put the word that signifies the Elder, 1. Pet. 5. 1, 2.*



The PRELATE maketh a confusion of names, that he may put himselfe in the place of the Apostle, as the Pope will be in the place of Christ: but against all Scripture will make so great difference betwixt a Pastor and a Bishop, that he will have no Pastor to be a Bishop, and that there be no Bishop but the Prelate.

3. The PASTOR can see no Lord Bishop in Scripture, but the Lords Bishop only, a name of labour and diligence, and not of Honour and ease. but Luke 22. 25. the simple word suggests that is denied in the Apost. which was granted to Kings, which the Lord of Zebadiah sought and for which the Apostles did contend.

The PRELATE will admit no other Bishop but a Lord Bishop, which he hath made a name of honour and ease without Labour or Diligence.

4. The PASTOR is a Bishop set over a flock, in respect whereof he is called a Bishop, and not in relation to other Pastors.

The PRELATE setteth himselfe as a Bishop over Pastors, and in respect of them is called a Bishop, and not in relation to any flock.

5. The PASTOR is set over a particular flock that may convene together in one place, amongst whom he is to exercise the whole parts of the Ministerie, as Preaching, Prayer, Ministrations of the Sacraments and Discipline, according to the Trust Committed to him by the Son of God, in whose name he is Embassador, from whom he deriveth his Power, on whom he depends in the exercise of his Ministerie, and to whom he must be countable, and to no other Past. or Bish.

1, 2, of Asia, Macedonia &c. ever in the number of multitude as for Act. 7, 38, is spoken of the whole Nation of the Jews in the wilderness camping about the Ark.

The PRELATE both ordaineth Pastors at large, without Assignment of a particular flock (as if he were either making Masters of Arts and Doctors of Divinity, or as if Ordination should go before Election, which is as absurd, as first to Crown a King, or install a Magistrate, and then to chuse him) and setteth himself as a proper Pastor over a whole Province, and over many Churches in divers Provinces, as 14, neither doth well of those that he never saw, as of that where his seat is, esteeming the Pastors to be but his Helpers and Substitutes, as having their power from him, being obliged to render account to him, and whom he may continue and displace at his pleasure.

6. The PASTOR, with his fellow Presbyters, as he is put in trust with the preaching of the word, and Ministrations of the Sacraments, hath received also of Christ the power of Ordination of Pastors, where Presbytery never used in the new Testament to signify the Office of priesthood or order of a Presbyter, can be no other thing but the Persons, or company of Pastors laying on their hands, and that not only for consent, but for Consecration, of which number any one may pronounce the words of Blessing.

For, but the exercise of the Power which he Arrogateth to himself. Ordinat Dens per ecclesiam, ordina ecclesia per Presbyterium, ordina Presbyterium per Episcopos. & Pastores suos; singuli conferunt in unum quia sua sunt Jun. animad. 1187

The PREL. For the Honour of the Priesthood, that is, out of his ambitious Ambition, taketh the power of ordaining Pastors to himself: denying that a whole Presbyterie without him may ordain a Pastor; excepting the case of extreme necessity, as Women are admitted to Baptisme, whereby in a manner he calleth in Question the Lawfulness of our Ministerie, since the Reformation.

7. The PASTOR Hath committed to him by Jesus Christ not only the Keyes of the inward and private Court of Conscience, but also of the outward and publick Court of Jurisdiction, for deciding controversies, making of constitutions

NoL. Bif. in script  
f Only Chris.  
Lord in his own  
house, Joh 13. 13  
Hib. 3. 6, Mar. 20  
25, xatw xoxw  
17, Phil. 1, 1,  
1, Pet. 5, 1.

Every Pastor in  
Scripture hath his  
own particular  
flock, none is  
without a flock,  
nor with a Diocle:  
of Kirk of Judea  
Gal. 1, 12, Kirk  
of Galatia Gal.

The Pastor hath  
power of ordina-  
tion, which the  
Prelate appropri-  
ateth. 11 Tim. 2  
the Ap. deny that  
to Presbyters,  
whiche did him-  
self with them  
and which he ap-  
propiateth to Tim-  
othie, 1 Tim 5. 22.  
2 Tim. 2. 2. neither  
the Prelate him-  
self denyeth the  
power of Ordina-  
tion to the Presby.

The Past. hath the  
power of jurisdic-  
tion, which the  
Prelate usurpeth  
& appropriateth.  
4 Act. 15. 6. and 16.  
4. 23. 29. 1  
Cor. 5. 14. 32. 40.  
1 Thel. 5. 12. 1 Thel.  
1 Tim 5. 17.



Decyding of  
controversies  
making of Ca-  
nones for order, or  
censuring of of-  
fences.

Not such major-  
ity of power of  
one Pastor over  
another, as the  
Prelate claimeth,  
By Scripture no  
Apostle hath  
power over an-  
other Apostle, nor E-  
vangelist over  
another Evangelist,  
nor Elder over  
another Elder, nor  
Deacon over an-  
other Deacon: but  
all are equal.

The Pastor  
medleth not with  
matters civil, but  
the Prelate is  
more in the  
world, then a-  
bout Christ.  
1 Den. 1. 8. Eze-  
34. 1. Zach. 11.  
27. Matth. 23. 6.  
Luk. 9. 59. & 12.  
13 & 22. 24. 1 Ph.  
21. 15. A.H. 6. 2.  
Rom. 2. 1. 2. Tim.  
2. 4.

The Pastor and  
Bishops form of  
prayer.  
1 Cor. 14. 17. 9.  
1 Cor. 14. 17. 9.  
Exod. 32. 11.  
Num. 1. 4. 13. A.H.  
25. and 16. 18 & c.

Their preaching.  
1 Cor. 28. 23. Ro.  
10. 15. 1 Cor. 1. 21.  
1 Cor. 19. 16. 1 Par.  
4. 11. 2 John 10.  
4 Cor. 3. 12, & c.

tutions and inflicting of Censures, they being both but one and the same power of binding and loosing. He hath the Shepherds Staffe in his hand, as well as the Shep-herds Pipe at his Mouth.

The P R E L. Keepeth the Staffe in his own hand, and arrogateh to himself, even amongst them who never heard him, all power of jurisdiction (whether it Dogmatick, Disciplinary, or Censurick, as it is distinguish'd) which the Apostles themselves, notwithstanding their extraordinary gifts, would never doe, but in all these parts of jurisdiction behaved themselves as Presbyters.

8. The Pastor, findeth it to be so far against the word of God to claim any Authority over his Brethren; that albeit there be a Divine order in the Church, where- by there is one kind of Ministerie, both ordinary and extraordinary. in degree and dignity before another, as the Apostles before all others, the Pastor before the Elders and Deacon, as yet he can find no Minister ordinary or extraordinary, that hath any Majority of Power over other inferior Ministers of another kind: as the Pastor or Bishop over the Pastor.

The Prelate, findeth it to be so far against his place to quize his Authority over his Brethren; that albeit he hath no warrant for any other kind, or degree of Ministerie then the Pastor, yet he usurpeth majority of Power over Pastors, and taketh upon him, both Direction and Correction, and that not social, but authoritative, to beat them at his pleasure.

9. The Pastor is separate from the World to the Kingdom of Christ, which is not of this World: He will not be called gracious Lord, nor strive for the right hand or the left, he should not follow the Pomp of the World, but must shine in knowledge, diligence, and Godly simplicity: he may not assume an other ecclesiastical office, far less take upon him a secular charge: he may not divide the inheritance, nor burden himself with worldly Affairs.

The Prelate is separate from the Kingdom of Christ, and thrusteth himself into the strong of the World, he would be called My Lord, and your Grace, and without respect of age or gifts, preferreth himself to the most reverend Pastors: He robbeth the Nobility and Magistrates of their places and dignities, and will have his Cushtian, his Coach, and his courtly train. He is a Lord of Parliament, of Council and Session, a Baron, a Steward, a Judge of Civil and Criminal Causes, and why not Bishop of the order of the Garter, and Count Palatine, that at last he may have both Swords, and the Triple Crown, as the Abimelech-like brambles of the World have done before.

10. The Pastors taketh the summe and formes of Prayer from the directions of God, from the Lords Prayer, and from the Prayers of the Godly in diverse places of Scripture, the particular Arguments and Petitions from the present purpose, persons, places, times, and occasions, which as the mouth of the Congregation, according unto the grace given unto him from the Holy Ghost, he presenteth before the Throne of God the Father in the name of Jesus Christ.

The Prelate would tie the Pastor, albeit he had the tongue of an Angel, and occasions never so contrary, to certain words, and a set forme of Liturgie, and would divide the prayer betwixt Pastor and people, and by many idle repetitions, would bring both Pastor and People under the guiltines of vain babling and Popish Superstition.

11. The pastor thinketh it the principal part of his Ministerie to labour in the word and Doctrine, because it were unto him if he preach not the Gospel. And when he preacheth he will have Gods word only to found in his own house, reading nothing but the Canonical Text, and comparing Scripture with Scripture, for edification, that he may save himself and those that hear him.

The Prelate thinking of preaching as accessorie, and would have it warne out of

use by a long dead Liturgie. In reading he would have no difference betwixt the Apocrypha and the Canonical Scripture, and likest best of such Sermons as are stuffed with Philosphers; Poets, Orators, School-men, and Ancients in Greek and Latine, that he may preach Himself, and be admired of those that heard him.

12. The Pastor loveth no g Musick in the house of God, but such as edifieth, and stoppeth his ears at Instrumental Musick, as serving for the Pedagogie of the outward Jews under the Law, and being figurative of that Spiritual Joy, whereunto our hearts should be opened to under the Gospel.

The Prelate loveth carnal and curious singing to the ear, more than the Spiritual Melodie of the Gospel, and therefore would have Antipbonie and Organs in the Cathedral Churches, upon no greater reason than other shadows of the Law of Moses, or lesser Instruments, as Lutes, Cithernes, or Pypes might be used in other Churches.

13. The Pastor Ministreth Baptism in the place of the publick Assemblies of Gods People, it being a note of our Christian profession and protestation of our Faith, and therefore should be Celebrated publicly, as well as ordination of Ministers, excommunication, Confession of converts, or reconciliation of Penitents. *Some places proving Baptisme to be a sign of Christian profession. Matthe, 3, The Baptisme at Jordan solemn, and what was done privately by the Apostles. at somtimes, was in the infancy of the Church which cannot now be a rule to us in a Church constituted.*

The Prelate hath given place to private Baptisme, and thereby entertaining the superstitious conceits of the necessity of Baptism, bringing in the absurditie of conditional Baptism, and maketh a ready way for private Persons and Midwives to Baptize.

14. The Pastor, as the words of the Institution prescribe, and after the example of Christ and his Apostles, hath a Table prepared for the celebration of the Lords Supper the sithen down in a publick Communion with the Congregation, in the most customable and comely forme of sitting: far from all danger of Idolatry: when he hath given thanks, he breaketh the bread Sacramentally: when he delivereth the elements, he uttereth the words of Promise: this is my Body. This is my Blood, demonstratively: The People distribute the Bread and Cup amongst themselves lovingly. They Eat and Drink in such measure, as they may find themselves refreshed sensibly. And as before the Action they were prepared by diligent examination; and powerful Sermons for trying themselves, so in the time of the Action their Ears and their hearts are filled with pertinent readings, and pithy exhortations, and after the Action dismissed with joy, with strength and with spiritual resolution, to the great honour of God, the enlargement of the Kingdom of Christ, the terrour of Anichrist, the peace of the Church, and unspeakable comfort of their own Soules.

The PRELATE pretending the words of the 95 Psalm, and after the example of Anichrist and his followers, hath turned the Table into an Altar like cupboard, the table gesture of sitting, into the adoring gesture of Kneeling (with no better excuse of Idolatry, than is expressed in the obscure terms of abstractive ob objecto, and obiectum a quo significativè) the publick Communion into a private Action betwixt him and the Communicant, the Sacramental breaking into a preparative carving before the Action, the enunciative words of the institution into a forme of a Prayer or oblation, the Christian distribution into a Stewardlike Partition, the refreshment of Eating and Drinking into a pinched Tasting, the preparatory examination and preaching into Johismatical Disputation about Kneeling and sitting, the Spiritual exhortation in the time of the Action, either in a Dumb guise, and comfortless Deadness, or in a confusion of the Readers Reading, and his own speaking at the giving of the Elements, both at one time, and the Spiritual joy, strength and resolution after the Action, in-

Musick.

q2 Chron. 29, 26.  
Not in the Synagogue,  
but at the  
Temple, & for  
that time of ceremonial  
worship.  
1 Cor. 14, 19, &  
26, Ephes. 5, 18.  
19. Coloss. 3, 16.

Baptisme.

1 Marth, 28, 19, &  
all other places  
showing Baptisme  
to be a note distinguishing  
Christians  
from infidels. 1  
Pet. 3, 21, &  
John 1, 8, 9, 19, &  
3, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Celebration of  
the Lords Supper.  
1 Marth, 26, 26.  
Mark, 14, 22,  
Luke, 22, 19, 1  
Cor 11, 23, one  
of which compared  
together the whole  
institution  
is to be learned and  
not from the last  
place alone, since  
it containeth not  
all things belonging  
to the institution,  
Mat 24, 13,  
Luke 24, 30, 1  
Cor. 10.

to terrors of Conscience in some, the opinion of indifference in all matters of Religion in others, and of looseness of life in many. to the mocking of God, the revivie of Auischritie, rearing of the Church, obdwing of the Papists, stumbling of the weak, and grief of the Godly.

15. The PASTOR thinketh it no Judaisme nor superstition, but a moral duty to observe the Sabbath: because first the observation of one day of seven, albeit it be positive divine, yet it is not ceremonial, nor for a time, but unchangeable, and obligeth perpetually, as is manifest by the time when it was appointed before the fall, when there was no type of Redemption by Christ, and by numbring it amongst the Ten precepts of the Moral Law, written by the Finger, and proclaimed by the voice of God, which cannot be said of any changeable Law. Neither can it be called perpetual and moral in this sense, that a certain time is to be allotted to divine worship, for then the building of the Tabernacle and Temple, the new Moones, and other legal festivities containing in them a general equity, might as well be accounted moral. Secondly, the change of the Sabbath from the last to the first day of the Week, is by divine Authority from Christ himself, from whom it is called, the Lords Day, who is Lord of the Sabbath, who did institute the worship of the day, and rested from his labours that day, whereon all things were made new by his Resurrection, and sanctified it, even as in the beginning God rested from all his works on the seventh day, and blessed it. He thinketh it no more contrary to Christian liberty, than is was to Adam in his innocency to keep one of the seven, and therefore he laboureth to make the Sabbath his delight, observeth it himself, and by his Doctrine, example and discipline teacheth others to do the like, and to cease not only from all servile works, which require great labour of the body, but from all our own works whatsoever, drawing our minds from the exercises of Religion, and serving for our own gain and commodity, except in the case of necessity, caused by divine providence. He would have it well considered, wherein the Jews were more strictly obliged than Christians, and what liberty we have, that they had not. Beside the Sabbath he can admit no ordinary Holy dayes appointed by man, whether in respect of any mystery, or of difference of one day from another, as being warranted by meer Tradition, against the doctrine of Christ and his Apostles, but accounteth the Solemn Fasts and Humiliations, unto which the Lord calleth, to be extraordinary Sabbaths, warranted by God himself.

The PRELATE by his Doctrine practice, example, and neglect of Discipline, declareth that he hath no such reverend estimation of the Sabbath. He doeth so upon the observation of Pasch, Christmas, and festival dayes appointed by men, that he preferreth them to the Sabbath, and hath turned to nothing our Solemn Fests, and Blessed humiliations.

16. The PASTOR findeth that every part of his Office, and every name, whereby he is called in Scripture doth call upon him to be personally resident, and where he resideth to be a terror to the wicked, and a comfort to the Godly.

The PRELATE either waiteth upon Council, Session, or Court, or dwelleth so far from his charge, that the speech of Carantzà (proving the necessity of the personal residence of Bishops) may be applied to him: He is a Bishop but without overseeing, an Ambassador, but runneth where his Errand lyeth not, a Captain and Soldier, but far from his Station, a Father and Steward, but suffereth the Children to Perish for want of Food. Or if he happen to be resident, his Lordship is a protection to the Papist, to the Carnal Professor, and to the Idol-Minister and Idle Bell, and such a Veneration to the Ignorant Pastor, that he had much rather be were a Non-resident.

The

Observation of the Sabbath.

1 Gen. 2, 2, 3 Exo.

20 Deut. 5, Num.

35, 32, Nehem. 13

15, 154, 56, 2 and

58, 13, Isai. 1, 14

Psal. 110, 1, Job,

20, 16-16, Az. 2,

1. & 20, 7, 1 Cor.

16, 1, Gal. 4, 9 to

Colos. 2, 16, 17,

Revel. 1, 10.

Residence.

v Carantzà proving the necessity of the residence of Bishops by five places of the old Testament by three out of the Evangelist, and five out of the Apostolick writings: and how can be a Bishop, a Shepherd, a Watchman, &c. that is non-resident.

47. The PASTOR must be faultless, that he have a good Testimony of them that are without, he must rule well his own house, having his Children in subjection, with all gravity, not accused of Riot, or unruly. He must be sober, not given to wine, he must not be greedy of filthy lucre, nor Covetous: he must not be a brawler, a striker, nor fighter.

The PRELATE mocketh at Conscience, Gravity, Sobriety, Modesty, Patience, Painfulness &c. and calleth them Puritanizing.

18. The PASTOR laboureth to keep Faith in a good Conscience, and by the Blessing of God upon his Labours findeth the encrease of the gifts of God in his old age, and the grace of God growing in the hearts of the People.

The PRELATE by loosing a good Conscience maketh Shipwrack of Faith, and  
by the Curse of God upon his flesh and defection may find himself like Baldoam, who  
seeking horns did loose his ears, that is seeking preferment be lost the gifts of prophesie,  
may see grace decayed and worne out of the hearts of the People.

### The Prelates Objection.

**T**He Prelate will object, notwithstanding all the evil that hath been said, or that ye can say against him, That the name, the calling, the power, and the life of the Bishop is set down in the Word. Object Bishops are warranted by the word.

## The Pastor's Answer

THE question is not of the Bishop, but of the Prelate or Diocessane Bishop, whether he be the Divine Bishop. Haman could think upon no man but himself, when the man was named whom the King would honour: even so the Prelate imagineth no other Bishop to be spoken of in Scripture but himself. And as Alexander the great rook Jupiter ominous Salvation & *πατήρ*, O Child, or Babe, for, for *αυτός* *αυτός*, O Son of Jupiter. y even so in the Prelates ambitious care, every word of a Bishop founds honour unto him. But the truth is, that the Pastor and not the Diocessane Bishop is the Bishop Divine.

1. *The Diocesan Bishop is but one in a Diocese over many Churches.*  
The Divine Bishops may be many in one City, and over one Church.
2. *The Diocesan Bishop hath a form of ordination of his own, different from the ordination of the Pastor.*

**The Divine Bishop hath no other but the ordination of the Pastor.**

3. The Diocesan Bishop preaches at his pleasure, and is not obliged to preach by the nature and necessity of his calling.

The Divine Bishop is bound by his calling to preach with all diligence.

4. The Diocesan Bishop has no particular Congregation for his flock to feed with the Word and Sacraments.

**The Divine Bishop is tied to a particular flock.**

6. The Diocesan Bishop is for the greater part a secular Person.

**The Divine Bishop is a person merely Ecclesiastical.**

Therefore the Diocesan Bishop is not the divine Bishop, neither doth the Word of God acknowledge any Diocesan Church, or any Prelate or Diocesan Bishop charged with the care of many particular congregations, and having Majority of power to direct and correct other Pastors.



## THE SECOND PART.

Antiquity, the  
primitive Church  
the Fathers of  
two sorts.

*A* Lies Christus  
post canam infu-  
maris, & sua dis-  
cip: ministraverit  
sic: atque: specie  
panis & vini hoc  
venerabile Sacra-  
mentum: tamen  
hoc non obstante,  
secorum Causam  
autoritas &  
approbata consue-  
tudo ecclesiam  
servavit & servat  
Ar. Carana summa  
conc. Const.  
Sess. 13. d. i. q. uo-  
tuit a iustitia ipsa  
primitiva ecclesie  
non primam & se-  
condam.

The maintain-  
ers of Conformi-  
ty forgetteth  
themselves about  
antiquity three  
ways.

*b* Whiterius: Sa-  
cratam Novatiani  
& Partia-  
num vocat Sara-  
via contra Be-  
dicit Hieronymum  
aperire Ariannum  
off. Denunians  
contra omnes pa-  
tres, negat Pe-  
trum Romæ Epif-  
copum fuisse, &c.  
c Quæ sunt, au-  
tor libri, qui cano-  
nes Apostolorum  
inscribitur, Cle-  
mens, Romanus, Ignatius, Dionysius, Arceopagita, Eusebius, Doctores. &c. De quibus Moronus contra Pontifi-  
cios, Latravit isti aptores pueris terribiliter osti possunt, viris eorum curdatis esse, auditis debent. d Vilium  
malignitatis humana, ut vetera semper in laude, præsentia sine in fastidio. Tanti. Miratur quæ nihil, nisi quod Li-  
berina sagacit Horat. Nec nos sumus Nani, nec ille gigas sed omnes ipsorum natura, & quidem nos al-  
tius celsi, eorum beneficio, mareat modo in nobis quod in illis studium, attentis animi, vigilantia & amor veri,  
quæsi abest, iam non nati sumus, nec in exercitum humeros sedemus, sed homines infirmam gustandi humi pro-  
strati, Ludov. vivens de consiliis corrupt. art. lib. 1.

The Pastor and Prelate compared by Antiquity, and the  
proceedings of the Ancient Church.

**W**E reverence the hoarie head, and name of Antiquity: But withal we know, that there is antiquity of truth, and antiquity of Error, and therefore would make difference betwixt original antiquity, or that which was from the beginning, and of the first institution, and antiquity of custome, or that which is of long continuance. They that take themselves wittily to custome, against the first institution resolve & not unlike the Council of Constance, when they set down their Blasphemous Act, *Non Obstante*. We do not misregard the practice of the Primitive Church after the Apostles, especially it being compared with the Ages following. But would have it in comparison of the Apostolical Church to be esteemed, but derivative, as which admitted many changes from better to worse both in Doctrine and discipline. We honour the Fathers, but so that we give the first honour to the Father of Fathers, besides whom we have no Father. To his son Jesus Christ the only Prophet; whom we should hear. To the Holy Ghost, who only teacheth us the truth, and to the Holy Scripture, which only teacheth their divine Authority. Wishing all that are studious of the truth in the point of the controversie in hand, to take notice of these two things: First, that the maintainers of conformity many wayes forget themselves in the matter of the Authority of the Fathers. For albeit they daube us with the Fathers, the Fathers, the Ancients, and all Antiquity, yet they themselves will not hear the voice of the Fathers in their disputes: Whether against Papists, whom they answer with the same exceptions against the Fathers, which we bring in this cause against them, & or in their disputes with us, when the Fathers make against them, and thus while they profess that they honour the Fathers, they do but mock them, sometimes putting upon them the purple rob of Authority, and at their pleasure pulling it off again. Next they forget themselves in this, that albeit they know, that the witness and not the testimony is to be believed, they alledge not without adding some counterfeits, some corrupted authors, and some late Schoolmen, for the ancient Fathers against us: Breanna, Calovin, Beza, Marry, Isell &c. bring them against the Papists, who deny not their Authority. And thirdly, they misregard the order of divine dispensation in the course of time, not without ingratitude to God for his gifts, and to good men for their labours, & by preferring the meanest, that carrieth the name of Antiquitie, unto the worthiest instruments of that blessed work of



Reformation, who had above all that went before them many great helpers of the languages, of humane literature, and of printing, and to whom many secrets were made known by the accomplishment of prophecies, especially concerning the Antichrist, who being conceived in the Apostles times, was brought forth, and brought up unwittingly by the Fathers, who looked for the Antichrist from another quarter, which maketh them to be incompetent judges in the matter of Hierarchy, and Ceremonies thereof. The Romanists themselves, who profess to be the greatest favourers of the ancient Fathers, are forced to blush at many of their gross and shameful absurdities, and to confess, that many things that were of old either doubtful, or altogether unknown, are now to the meanest become clear and certain. Some of them have exploded it as an impertinent similitude, that we being compared to the Ancients, are as Dwarfs upon the Shoulders of Giants. The other thing, that we would have the studious Reader to take notice of, is this, That of the Prelates and Maintainers of Conformity, seeking the fountain of Antiquity, and uncertain where to find it, some go back to the old Testament, to bring the Prelates pedigree from thence, some would bring his descent from Christ, some from the Apostles, and a fourth sort from the primitive Kirk. But before they get a sight of their own Prelate, in his pompe, in his power, and in his buske of Ceremonies, they must goe farther down the stream, till they come in sight of the Antichrist, and there they shall see him not far off, waiting on, as may be apparent by this which followeth.

**THE PASTOR** acknowledgeth the difference of the Church and Ministry of the Old and New Testament, seeketh neither type, nor patern of his Office from the Levitical Priesthood, but bringeth his oldest warrant from Christ and his Apostles, and exponeth the Ancients as Jerome and others, who insist in the similitude of the Ministry of the Old and New Testament, as speaking by the way of allusion, and not from any warrant of Divine Translation.

The PRELATE searching the fountains of Nilus, would bring his descent as high as from Levi, as if the chief Priests, who had no Episcopal Authority over their Brethren, were turned now into Prelates: The Inferiour Priests into Pastors, and the Levites, who had no proper care of the Poor, were changed into our Deacons. He bringeth the Ancients to reckon this Genealogy, but with such success, as the sons of Habajah had, when they failed in reckoning their line from Aaron, and so proved unworthy of the priesthood Nehem 7.

2. The PASTOR hath an ordinary and perpetual Office appointed by Christ, but the Office of the Apostle and Evangelist was extraordinary, and to continue but for a time. So that (howsoever Antiquity useth the words of Apostle and Bishop amply, calling the Apostles Bishops, and Bishops or Pastors Apostles, and Successors to the Apostles) yet neither is the one kind of Office comparable with the other, nor can the one properly be said to succeed the other. So different are they as well in respect of Charge, as of Gifts and discharge of Duty. For the Superior doth not only do that which the Inferior may not do, but his manner of doing, of that which is common to both, is far higher and more eminent.

*Apostolus Presbyter emittitur, sed non formaliter, officium autem Episcopi Hierarchici, nec eminenter, quia non datur episcopatus extra apostolatum, quem continet eminenter, sicut datur Presbyteratus.*

The PRELATE repelled by the Office bearers of the Old Testament, seeketh to enter with his directive Power and Jurisdiction among the Ministers of the Gospel,



**THE PRELATE** holden at the door by Christ and his Apostles after their times by the ambition of some Pastors, and simplicity of others, when he had long hung on, got in the foot to be constant Moderator, but not finding entry at the first, for his great Head, made up of sole Ordination, of Monarchical Jurisdiction, of Civil Power, worldly Pompe and Superstitious Ceremonies, he hideth his Mitre in the mystery of Iniquity, going on with it foot for foot, and draweth in by fraud and force, one limb after another, till at last, after many Ages, and much working (for he attained not to the degree of an Archbishop, till after the Council of Nice) he sheweth himself Lord in the House of God, having no more of the first institution of a Bishop, than the Ship Argo had of her first building, when after her expedition she had been at a full sea some hundreds of years, or the beggers cloak patched with many clouts and colours, that hath passed through some generations, which he, it may be, makes more of, than of a Parliament Robe, bath of the first sheeping.

Paulatim quamvis patribus nihil minus cogitantibus, gradus episcopali aditus huiusmodi aperitur, per quem mox ingressa ambitio, gradum ipsum initio quidem in Oligarchiam, tandem in tyrannidem christianam, tyrannidem a cum nicanem evenit, hanc fati scio an unquam abolendam nisi semel sublatis quibus eo ascendit gradibus, in ordinem divina institutionis redigatur. Box. de

grad. cap. 23.

5. The **PASTOR** as became the humble servant of Christ, and a Minister of the New Testament, procured and maintained the dignity and true honour of his Ministry, by holding forth the glorious light of the Gospel in his Doctrine, and the shining light of Holiness in his Conversation: esteeming the preaching of the glad tidings of peace, to be the beauty of Ministers, and righteousness their robe and ornament.

The **PRELATE** took him to the contrary course, for his credit, and transformed the beautiful simplicity of Christs Kingdom into the glory of the kingdom of the world, albeit when he was of his old stamp, his greatest dignity was his Chair, and faithful Teaching the flower of his garland: Yet now degenerating from his first sincerity, and being infected with secular smock, he came to be cast in the mould of the first Beast, his Chair gave place to his Consistory and Throne; his Jurisdiction and Government, honoured with the Title of Prebeminence carried all the credit. Teaching as a base work was given over to the petty Presbyters, and every Office in the Church was counted a Dignity worthy of Honour less or more, as it had more or less Jurisdiction annexed, as these are more or less Honourable in the Commonwealth, that have more or less civil Authority. And thus Prelacy came up; and Preaching came down, and the Church became more worldly then the world it self.

6. The **PASTOR** when all was going wrong, some raising contentions, others graping after Honours, the Brains of many being big with Heresies, all given to heap up Superstition and Atheism, and the Prelate with his Popish Hierarchy, possessing both the Holy City and outward Court, he then gave Testimony to the Truth, kept still the Temple, and within the Temple kept in the light, as two Olive-Trees growing up by the sides of the Candlestick, and dropping down from the Branches Oyle into the Lamps, for the comfort of such as Jehovah Shammah had chosen for life, and would save from the deluge of defection.

The **PRELATE** once possessed into the Church, never ceased, till he had changed the Church into a Court, Power Ecclesiastical into Civil Policy, the Scripture into Tradition, the Truth into Heresy, Sincerity into Superstition, the Worship of Images: Saints and Bread-worship, the pure Ordinances of God into Masses, Altars, Images, Garments, Fasting and follies of Paganism and Judaism, like a smock out of the bottomless pit, growing grosser and thicker every day, and in the midst of the mist built up his greatness, upon the ruins, not only of the Churches, but of the commonwealths of the World: for when the Stars of Heaven fell into the Earth, the

The Pastor seeking no honour but by his doctrine & life; the Prelate forsaketh this way and taketh him to the World.

The Pastor witnesses for the truth in the time of Defection, which is wrought by the Prelate, perverting all after he is once entered.

mountaines and Vlands were moved out of their places, and as thie unhappy mills swell'd big in the Bodie with Wealth and Honour, the Life of Religion became faint, the Princes and Nobles of the Earib like the noble parts in the Body decayed, and the meaner ones like the hands and feet withered away. The Popes felicity was the whole Worlds misery, and so was the Prelats to several Nations and Provinces.

7. The PASTOR and with him the Godly of the time wearied with long opposition, poured out their heavy complaints, so that the grief of the Church was more bitter in peace, then either under persecution or heresie, that she had brought up and exalted her Sons, and they had despised her. If a professed Heretick should arise, she could cast him forth of her bosome, if a violent Enemy, she could hide her self from him, but now whom shall the Church cast out, or from whom shall she hide her self, all are freinds, and yet all are Enemies. all are Domesticks, and yet none seek her true peace, for all seek their own things, and not the things of Jesus Christ. They are the Ministers of Christ, and serve the Antichrist. He complaineth, " That devotion had brought forth Riches, and the

The Pastor complained of that which he could not mend, and the Prelate persecuted them that complained.

*m* Ecce in pace a-

*maritudo mea a-*

*marissima, ama-*

*ra prius in nece*

*maritum, ama-*

*rior post in con-*

*stituta heretico-*

*rum, amarissima*

*nam in moribus*

*domesticorum, &c*

*Bern, super Cant.*

*n* Devotie peperit

*divitias, & filia de*

*votavit matrem,*

*idem.*

*o* Olim fuerunt

*lignei calices, &*

*auri sacerdotes:*

*nunc contra sunt*

*auri calices &*

*lignei sacerdotes,*

*unigo salutarum.*

*p* Olim habuisse

*christianos oliv-*

*ra templa, sed lu-*

*cida corda: nunc*

*contra habere lu-*

*cida templa sed*

*obscura corda, &*

*sequemia.*

" Daughter had devoured her Mother. o That of old the Bishops were of Gold

and the Cups of Wood, but now the Bishops have changed their metall with

the Cups. p That of old Christians had dark Churches, but some light hearts, but

now light some Churches and dark hearts. That the Prelats inquired what

sent the Bishoprick rendered, and not how many Souls were to be fed in it.

That their Bodies were clad with purple and silk, but had threedbare consciences.

That their care was greater to emptie mens purses, then to extirpate their vices.

That when they consecrate a Prelate, they kill a good man by advancing him,

That no greater evil could be wished to any man, than that he be made Pope.

That in the estate of the Church Heaven is below, and Earth is above. The

spirit obeyeth, and the flesh commandeth. That in the mouths of the Prelats

was the Law of vanity, and not the Law of verity, and that the lips of the

Priests under them kept secular, and not spiritual knowledge.

And when he searched the causes of Churches misery, he condescended upon the

neglecting of Scripture, and multiplication of mens Inventions; the ignorance

and idleness of Prelats, like dumb Dogs, that could not bark, their covetous-

ness above the Pharisees.

They suffered doves to be sold in the Temple, but these sell both Church and

Sacrifice. Their pride and ambition declared in their great Houses, and other su-

perfluous pompe, and that as Sons of Belial they have cast off the yoke, not in-

during that any should ask them, why they do so: and so, the unequal propor-

tion seen in the Church. when one is Hungry another Drunk, some so enormously

overgone in Riches and Pompe, that the weakness of the rest is not able to bear

them.

The PRELATE still mad of avarice and ambition stood upon the four cor-

ners of the earth, holding the four winds of the earth, that they should not blow,

and opposed himself against the Doctrine and complaint of the Pastors, condemning

them for Hereticks. giving out against them Decrees of corrupt Councils, branding

them with Anathematisms: And persecuting them by Fire and Sword. He punish-

ed the Clergy under him more severely for the neglect of a Ceremony, than for Sacri-

ledge or Adultery, and finally lest his Fraude and Falshood should be known, he

forbad all men the Reading and using the Holy Scripture.

3. The PASTOR and all good men, that longed and laboured for the Reformation of the Christian Church, for the space of five hundred years, as the Waldenses, *Martinius Patavinus*, *Wickleif*, and his Scholars, *Huse* and his followers, and all such as the Lord used for Instruments in working the Reformation, as *Luther*, *Calvin*, *Brentius*, *Bullingerus*, *Musculus*, &c. did teach, that all Pastors are of equal Authority by the word of God, and all that space of time urged this point of Reformation, as without which no success could be expected in the Reformation of the Doctrine and Worship.

The Pastor desired, and urged a Reformation, which by all means the Prelate refused.

q. *L. Reynolds* his letter to *S. Francis Knollys* concerning *D. Bancrofts* sermon 1588. maketh this clear.

The PRELATE knowing, as it was often Preached and Written, all that time of 500 years, that the main cause of the corruptions of the Church was his own place, his Pride, and his Avarice, and that the desired and urged Reformation of the Church, which was now brought to that pass, that as one says well, she could never bear her own disease, nor yet suffer remedy behoved to begin at himself, the greatest byle in all the body, by all means held off Reformation, as his own ruine, and when several Nations were bringing it about, he could never be moved to give his consent, so dear was his Mitre and Belly unto him.

### The Prelates Objection.

THE PRELATE will confess, that it were better to have no Bishops then such Monsters, as the Roman Church brought forth, but prides himself in Antiquity, and affirmeth that the Christian Church in all places for the space of three hundred years after Christ and his Apostles had Bishops in every thing like himself, and that afterward the Shepherds became wolves.

Obj. The Christian Church for 300 years, had such Bishops, as we have now.

### The Pastors Answer.

THAT which *Tertallian* in his time said unto the Gentiles may be replied to our Prelates; Ye boast of Antiquity: But your daily life is after the new fashion. *Master Phantastico at Athens*, whensoever he perceived any Ships entering into the Harbour, he strongly apprehended that they were his own, and used to scase upon them, as if they had been his own indeed. So deal our Prelates with the Antient Bishops, they come no sooner in their sight, but they take them for their own, albeit they be very unlike unto them. For were they living they would blush, and be ashamed, that such should be called their Successors, as *Angelo* the famous Italian Painter portrayed *Peter* and *Paul* for the use of a Cardinal at Rome, with red and high coloured faces, shewing thereby, that if they were living, they would blush at the pomp and pride of the Prelates of that time. Our Prelates are rather of the late Roman cut, and not so like unto the primitive, as unto the Popish Bishops, who comparing themselves with others before, and ours now come after them might say with the Poet.

Ans. Shewing in many particulars the difference betwixt the primitive Bishops, and our Prelates, who are like unto the Roman Bishops, in the most corrupt times.

Our Parents Age worse than their predecessors,  
Hath brought in forth more wicked their successors,  
Ere it be long, if we continue thus,  
We will bring forth a brood more vicious.

*Etiam parentum  
pejor avis tuis  
nas nequiores,  
mox daturus, pro-  
geniem vitio-  
sorem, Horat.*



*f* Ex his Ambrosii  
 & Hieronymi con-  
 stat primum, in  
 his ecclesia pri-  
 mordis nullas ta-  
 les episcopos fuisse  
 quales postea in-  
 stituti sunt, sci-  
 licet qui suo jure  
 reliquis & clero  
 praeessent: unde  
 colligitur & non  
 esse id ipsum a  
 Christo, & Apo-  
 stoli institutum: &  
 quando quidem  
 in eccl. id sit opi-  
 num quod pri-  
 mum ecclesia  
 fore consuevit, ut  
 omnes presbyters  
 pari conferrentur  
 & jure & gradu.  
 Secundo constat ne-  
 cum quidem, cum  
 hic episcoporum a  
 presbyteris dis-  
 tinctionem ordo,  
 seu gradus est  
 constitutus, fuisse  
 episcopos tam-  
 quam monarchas,  
 &c. Charnier, de  
 concumen. pontif.  
 lib. 10. cap. 5. sect. 6.  
 Respondetur autem  
 auctoritatis nihil  
 officere, ratio, quia  
 non ostendunt nul-  
 lum unquam tem-  
 pus existisse cum  
 essent episcopi pa-  
 res presbyteris sed  
 tantum inaequali-  
 tatem esse ve-  
 rustissimam, ac  
 vicinam apostola-  
 rum temporibus,  
 quod nos ultra fa-  
 temur. idem Cha-  
 nier. lib. 10. cap.  
 5. sect. 20.

3. For the primitive Bishops (after that the name of Bishop common to all Pastors began to be improper) were neither Ordained by Bishops nor Metropolitans, but only chosen by Pastors, to be their constant Moderators, or perpetual Presidents, but without warrant from God or his Truth.

Our Prelate must first by a simulate form of Election be made my Lord Eleck, and then receive a new Consecration, with a new guise of Ceremonies drawn from the Roman Pontifical, as little known to pure Antiquity, as the words themselves of Ordination, Consecration, &c.

2. The primitive Bishops looking more to the beauty than dignity, suffered violence, and were constrained by Pastors and People, whether they would or not, to receive the charge.

Our Prelate when the Bishop is an old man, then he standerh diligently and learneth fast, but only how to make credit at Court, and when after long expectation the place is void, by posing, promising, and propining, he procureth himself to be chosen first without the knowledge and then, against the will both of Pastors and people.

3. The primitive Bishops knew not such a creature, as was designed afterward by the proud name of an Archbishop, who should be a Bishop of Bishops, having power over Comprovincial Bishops his Suffraganes.

Our Prelate prides himself in this proud Title, and will have one and the same creature to be Metropolitan Archbishop and Primate, and what he may not do as Metropolitan, he may do as Archbishop, and what he may not as Archbishop, he may as Primate, and as another Pope.

4. The primitive Bishop was in the Presbytery like the Consul in the Senate, as first amongst the Presbyters he moderated in their Meetings, reported matters done before, asked the Voters, and what they concluded, he did see it executed upon others, and was subject to it himself.

Our Prelate in the Presbytery will be like a King in his Council, and thinketh his Authority no less without Presbytery than with it, and what the Synod may do with the Arch bishop, that he may do without the Synode.

5. The Primitive Bishops dwelled so near together, that six of them convened in a cause that concerned an Elder, and three for a Deacon. In a Synode they convened in great Numbers. Privatus was condemned by 90 Bishops. Against Novatus were convened 84 Bishops. In some Synods 217, in some 270.

Our Prelate spreadeth his Wings over some Hundreds of Churches, lying in diverse Provinces as wide as Mers, Louthian, Fyffe, Angus, Mernes, &c.

As therefore our Prelate was stewed before, not to be the Lords Bishop Authorized by Scripture, so is he not mans Bishop made up in the primitive times of the Church, but the same that we had before the Reformation, the same with the Italian, Spanish, and French Prelate under the Pope, and the same with the Antichristian Prelates, in the most corrupt times of the Church, especially the last 300 years, excepting his subordination to the Pope, by which exception our Princely Prelate is made greater then the Popish.

THE

## THE THIRD PART.

## The Pastor and Prelate compared in their judgment and practice about things indifferent.

**B**eside the Speculations of the Schoo'men, divided amongst themselves, in their subtilities about things indifferent, which work mightily upon mens wits, but more weak y upon their Affections, than to make any great division, There hath been much adoe in the Church since the beginning about Adia-phorisms, and things indifferent. First in the infancy of the Christian Church the Heat and the Contention was great betwixt the converted Jews and Gentiles, about the keeping of the Ceremonies of the Law, which before were commanded, afterwards were forbidden, but in that tract of time were in a manner indifferent. Concerning which we find, that the Apostles never impoted them upon any people or person, that judged them unlawful, that they thought that every man should be perswaded in his own mind, and should do nothing against, or without the warrant of his Conscience; that by all means scandal should be avoided, as which bringeth woe upon him by whom it cometh, and Destruction upon him, upon it whom it cometh, and many such Rules of Conscience and Christian prudence, which serve to the Church for direction in matters indifferent to the coming of Christ. Secondly, there was great business about Ceremonies, and things called indifferent, in the infancy of the Reformed Churches, in the time of the *Interim*, when with so great power and Persecution the Romish Corruptions were forced again upon them, under the name of Indifferency: At that time Politicks and worldly men, more careful of their own Wealth than of Gods truth, gave themselves to serve the time, and received all that was obtruded under the said cloak of Indifferency. These were accounted Friends to *Augustus*: Others of great Gifts and Esteem in the Church withled from their hearts that these Ceremonies had never been urged, yet thought it a less evil to admit something in the external part of Gods Worship, and thereby Uniformity in Religion with the Enemies, then by a stoical stiffness (as they call it) and an obstinacy to provoke Authority, and thereby to bring upon themselves banishment, and upon Church and Commonwealth desolation. Such men looking more to Unity, than to Verity, and more to the event than to their own Duty, were called Canny, Wise and Peaceable men. A third sort setting aside all Sophistication, and collusion with the Enemy, taught plainly by word and write from Scripture, and not from the grounds of policy: That when any part of Gods Worship is in danger, that then for the Honour of God, Confirmation of the Truth, and Edification of the Church, Confession is necessary. *He that confesseth not me, he that is ashamed of me before men, &c.* They taught, that it was not lawful to Symbolize with the enemy; that in the case of Confession the smallest Ceremonies are not indifferent: That at such times the Church should stand fast to her Liberty, against such as would bring her into bondage: That yielding to such Ceremonies was a great Scandal, it being a returning to the Vomir, the patching of an old Cloute upon a new Garment, and

Many controversies and contentions about things indifferent.

1. In the Apostles times.

2. At the first reformation, among three sorte of men.

3. Among Reformed Churches this day.

making the weak to think that the Reformation of the Church was not a work of God, but of Man: That the untimely change of Ceremonies was a shew of defection from the whole Reformation: That when the enemy urgeth Uniformity, his intentions should be looked to, because he never rests, but proceeds from the corruption of outward Worship to corrupt Doctrine, and to leave nothing sound. Men that taught after this manner were accounted by the former Politicks, and Peaceable Formalists, to be contentious spirits, and troublers of the peace of the Church. Thirdly, albeit the Reformed Churches agree now for the most part in the general, about the nature and use of things indifferent, yet they go far asunder in the application of the general to their particular practices. The Lutheran Churches hold some things for indifferent, which the Church of England receiveth not, and England holdeth a multitude of Ordinances about Discipline and Ceremonies for indifferent, which we take to be unlawful, and beside the word. Every Church judging, or at least practising, according to their own measure of Reformation: All crept not forth of that Roman deluge equally accomplished. No marvel that some of them should smell of the Wine of Fornication, wherewith they all for so many years were drunk. But obstinacy against the ingyring light, and the refusing of a farther degree of Reformation, is fearful, what is it then to draw others back from their Reformation, and to bind them up again into their old chain of Darkness. These manifold contentions about things called indifferent, and Ceremonies have proved so pernicious by defacing the Kingdom of Christ, setting up the tyranny of Antichrist, dividing Pastors, offending people, dismembering the Church, and almost putting out the Life of true Piety, that we may truly say, nothing hath proved less indifferent to the Church, than the contentions about things indifferent, and many have been more hote for them, than for the heart of Religion, because they concern the face of the Church, and as *Erasmus* said in another cause, the Crowns and Bellies of Churchmen. Whether our old Pastor, or new Prelate hath here the greatest guiltiness, will appear by this little that followeth.

The Pastor resteth not in the Estate of a Church, that is indifferent good, but would be at farther Reformation: The Prelate inclineth to Defection.

The Pastor thinketh not that indifferent which doth good or evil to the Peoples Souls: the Prelate accounteth that indifferent, which doth neither good nor evil to his worldly Estate.

The Pastor thinketh nothing indifferent that is war-

**T**HE PASTOR ever feareth defection, and still urgeth Reformation, till every thing be done in the house of God, according to the will of God. He accounteth the Constitution of a Church, that is but indifferent good, or midway betwix Idolatry and Reformation, to be but like the lukewarmness of Laodicea.

*The PRELATE pleaseth himself in this, that there be many Churches in worse case, resteth in his indifferency, and lukewarmness, and rather inclineth downward to farther Defection, then aimeth at any higher Reformation, like the Priests of Samaria, that were all so earnest against the true worship at Jerusalem, as they were against Baal and his Idolatry.*

2. The PASTOR looketh not to the World but to Religion in matters of Religion, and therefore thinketh not that indifferent in Religion, which bringeth good or evil spiritual upon the Church, and the Souls of the People, albeit in their worldly estate immediately it doe them neither good nor evil.

*The PRELATE esteemeth many things indifferent in Religion, because they neither bring good nor evil to his worldly Estate, albeit they do good or evil to the Church, and to the Souls of the People, and looketh more to the World, than to Religion in matters of Religion.*

3. The PASTOR acknowledgeth three degrees of matters of Faith, some to be of the Foundation and first Principles of the Doctrine of Faith, some to be near the Foundation, as the Conclusions clearly following upon the former. And the

the third to be of all other matters warranted by the word, and what is of this third Rank, were it never so far from the Foundation, and never so small in our Eyes, not to be a matter indifferent, but to bind the Conscience and to be a matter of Faith.

The *PRELATE* professeth the first and second to be matters of Faith, but when he cometh to the third he esteemeth them to be no matters of Faith, but indifferent and wondereth that a wise man should be so precise and puritanical, as to stand upon matters that are not Fundamental, but indifferent. For so he distinguisheth, making every thing either Fundamental or Indifferent.

4. The *PASTOR*, comparing the worship of God under the Gospel with the Worship under the Law, finding that the Commandment Deut. 12. 32. Every word that I command you, that ye shall observe to do, thou shalt not add unto it, neither shall ye diminish from it, doeth equally concerne both. That the mind of man permitted to itself would prove as vain and foolish under the Gospel, as under the Law, and that Jesus Christ was Faithful as a Son in all the house of God, above Moses who was but a Servant, and therefore albeit the Ceremonial Observations under the Law were many, which was the burden of the Church under the Old Testament, and ours be few, which is our Benefice, yet the Determination from God in all the matters of his Worship he findeth to be all particular, the directions of all the parts of our Obedience to be as clear to us, that now live under the Gospel, as it was to them that lived under the Law.

The *PREL.* As if either it were Lawful now to add to the Word, or mans minde were in a better Frame, or the Son of God were not so Faithful as Moses the Servant, or as if direction in few Ceremonies could not be as plain as in many, who bring into the Church a new Ceremonial Law, made up of Translations of Divine Worship, of imitations of false Worship, and of inventions of Worship to succeed to the Abolished Ceremonies under the Law, which he interpreteth to be the liberty and power of the Christian Church in matters indifferent, above the Church of the Old Testament: But is indeed the great door, whereby himself and others, strange Office-bearers, whereby Deacons, Altars, Vestures, Cross, Kneeling, and all that Romish Rable his shadow, have entred into the Church of Christ, and which will never be shut again till himself be shut out, who while he is within holdeth it wide open.

6. The *PASTOR*, giveth no power to the Church to appoint other things in the Worship of God, than are appointed already by Christ the only Lawgiver of his Church, but to set down Canons and Constitutions about things before appointed, and to dispose the Circumstances of Order and Decency, that are equally necessary in Civil and Religious Actions, and therefore resolveth first, that nothing positive, or that floweth merely from institution, can be indifferent, or can be appointed by the Church. Secondly, that Reason may be given from Christian prudence, why things are appointed by the Church thus and no other wayes: And thirdly, that the constitutions of the Church about things indifferent cannot be universal for all times and Churches, and therefore can not be concluded upon any moral or unalterable ground, which made the Ancients to observe, that albeit Christs Goat had no leame, yet the Churches Vesture was of Diverse Colours, and that Unity is one thing, and uniformity another.

The *PRELATE* as a new Lawgiver will appoint new rites, and mystical signs in the Church, that depend upon mere institution, and are not concluded upon any reason of Christian prudence for such a time and place, but upon grounds unchangeable, and therefore obligeth as all times and places: as is evident by the Reason that he bringeth for Festival dayes, kneeling in the Sacraments, &c.

rated by the word: The prelate every thing that is not Fundamental.

The Pastor findeth the direction for Ceremonies to be as perfect under the Gospel, as it was under the Law, but the Prelate addeth unto it as if it were imperfect.

The Pastor appointeth no new thing in the worship of God: But the Prelate is a new Lawgiver.

The Pastor is so far limited, that he thinketh nothing to be in use indifferent: But the Prelate accounteth that to be preciseness and Puritanisme.

6. The PASTOR distinguisheth betwixt the Nature and use of things indifferent, and contesteth with all the learned that albeit many Actions be in their Nature indifferent, yet that all our Actions in particular (at least such as proceed of Deliberation, which is the exception of some of the Schoolmen) are either good or evil, and not one of them all indifferent in matters most indifferent, which obligeth him to seek a warrant from God, for that which he doeth, that he may do it in Faith, to walke Circumspectly, to take heed to his words, gestures, &c. And to do all that he doth to the Glory of God.

The PRELATE abhorreth this Doctrine as the foundation of Puritanisme, the restraint of his licentiousness, and the ruine of his Monarchy, and therefore to the contrary sunneth with a bold Conscience, and maketh the People to sin, some with erring, some with doubting, and some with a contradicting Conscience.

The Pastor feareth to give offence in things indifferent: But the Prelate is bold and Scandalous.

7. The PASTOR giveth care to the Holy Ghost, charging that we put no occasion to fall, nor stumbling Block before our Brethren, (for that is to destroy him for whom Christ dyed) commanding the strong to bear with the Infirmitates of the weak, and nor to please themselves with the neglect of their Brethren, and threatening woe to them, by whom offences come, against which no Authority of man can stand, because it can neither make scandal nor to be, nor not to be sin, nor not to be his sin that giveth the Scandal.

The PRELATE Stopping his eare against the Commandment Charge and Threatning of the Holy Ghost, whether he intend to give Scandal or not by his manifold abuse of things Indifferent, and especially by receiving into the Church again things called indifferent, which for their great abuse were abolished, giveth offence to all sorts: as the boldness and increase of Papists, the contempt and mocking of the prophane, the superstition, and perplexity of the simple, and the grief and crosses of the Godly do declare, against which he never had any excuse, but the pretence of Authority.

### The Prelats Objection.

Obje<sup>c</sup>. None but Puritans are precise in matters indifferent.

THE PRELATE will still object, that ye were more wise to quite the name of Conscience in matters so indifferent, as the controverted Articles, and others of that sort be; than still to talk of Conscience, Conscience, and that ye are but a pack of Puritans, that are so precise and singular beyond your neighbours in matters indifferent.

### The Pastor Answer.

Ans. Distinguishing betwixt two sorts of precise.

THE Prelate perswading to put away Conscience, is not unlike the Foxe, who through his evil guiding having losed his Tail, would have perswaded all his Neighbours to part with theirs, as an uncomely and unprofitable Burthen, that all being like himself, his deformity might no more appear. A good Conscience would please God in all things in substance and Ceremony, but with due proportion. It first and most standeth at Camels, and yet next it straineth goats, when the light of Gods truth makes them discernable. When he calleth us Precisians, he is quite mistaken: For he that is so self precise, that he will rather part with the purity of Gods worship, and a good piece of the truth too, than want a complement of his Lordly dignity, or piece of his worldly Commodity, or dish of his delicacie, and not he that is so precise in the matters of Gods worship (wherein

be



he hath no power to be liberal ) that he will forsake all to follow Christ, he and no other is the right precisian. He calleth our Pastors and our Professors Puritans, and consequently Hereticks, but Blessed be God, can not name their Heresie: They are still in profession that which he was not long since, when he was farther from Heresie than he is now. This Calumny constraineth us to distinguish betwixt two Sorts of Puritans; the one is the old Heretical Puritan, who from the Author of his Sect, was called Novatian, and from his Heresie, Catharist, or Puritane: such a one our Pastor is not for.

1. *The Puritan denyed the Baptism of Infants.*

The Pastor waiteth on Baptisme, as a special part of his calling.

2. *The puritanes had their own Prelates and liked of Prelacy.*

The Pastor in this is no puritan, but the Prelate the puritan.

3. *The puritan condemned second Marriage as unlawful.*

The Pastor maintaineth the Honour of Marriage against the Puritane, the Papist, and the Prelats manifold matrimonial Transgressions.

4. *The Puritan denyed reconciliation in some cases to Penitents.*

The Pastor would be glad to see the Prelates Repentance, notwithstanding his great defections, and that in the time of peace, without the least essay of persecution: And therefore our Pastor is not a Puritan.

The other sort is the new nicknamed Puritan in our times, wherein the Papists calleth it Puritanisme, to oppose the Roman Hierarchy. The Arminian accounteth it Puritanisme, to defend Gods free grace against mans free will. The Formalist thinketh it Puritanisme to stand out against Conformity. The Civilian, not to serve the time, and the Profane thinketh it essential to the Puritan, to walke precisely, and not be profane, and so essential is it indeed, that if all were profane there would be no Puritan: for the profane and the puritan are opposed. He then is the new puritan that standeth for Christ against Antichrist, that defendeth Gods free grace against Mans free will, that would have every thing done in the House of God according to the will of God (which is his greatest Heresie) that seeketh alter the power of Religion in his heart (and this is his Intollerable singularity) and that stands at the staffes end against the sins of the time (and this is his pride and Melancholly) after this way that the World calleth Heresie serveth he the God of his Fathers, who have all been puritans of this Stamp since the beginning. *Abel*, who was hated for his Holiness: *Noah*, that walked with God: *Noah*, that was a perfect Man, in his Generations: *Heber*, that made Peleg his name a Testimony, that he was free of the building of *Babel*: *Moses*, that stood upon an hoove: *Mordecai* that would not bow his knee: *Daniel*, that would not hold his Window Shut: *Eleeazar*, that would not eat one Morrell, Paul that would not dispence with one houre, nor with an appearance of an evil: *Marcus Arethusas*, that would not redeem his Life with the giving of an half penny to Idolatry: *Cajus Sulpitius*, who was esteemed ever by the Pagans a good man, but that he was a Christian, &c. Were they living at this time, they would not escape this Censure, and would be accounted good Men, if they were not Puritans. The Widow of *Sarepta*, who entertained *Elisha*, the *Shunamite* the host of *Elisha*, *Annah* who for multiplying to pray, and pouring out her heart before God was rashly censured to be a daughter of *Belial*: *Annah* the Widow, that served God with fasting and prayer Night and Day, and spake of Christ: The Godly Woman that waited on Christ:

Christ, Ministered unto them of their Substance, and told his Apostles of his Resurrection: *Lydia*, that constrained the Apostles to abide with her: *Lois and Eunice*, that had a care, that their Children should have grace: The Elect Lady, the Famous *Hildegard*, who lived in the 12 Century: *Mechthilde*, *Elizabeth* the Germane: and many more, who censured the corruptions of the Church, and especially of the Prelates of those times, and prophesied of the Reformation, which they longed to see, were they now living would be Censured, for Holy sisters, and doting Puritans, and that the Rock and Spindle had been sifter for them. Can any Man or Woman be vexed with the filthy Conversation of the wicked 2 *Pet*. 2. be stirred up in Spirit against Idolatry, *1st*, 17, Be hot in Religion, *Revel*. 3. Fervent in Spirit, *Rom*. 12. Walk precisely, *Eph*. 5, Fear an Oath, make the Sabbath his delight, *Elai*. 58. Love the Brotherhood. 1 *Pet*. 2 Take the Kingdom of God by Violence, *Matth*. 11. And keep a good Conscience in all things *1st*. 24. and not be made the Drunkards Song, the by word of the People, and mocked for a Puritane. It was the saying of Petrarch. *Simplicity carrieth the name of Follisense, malice the name of Wisdom, and good men are so mocked, that almost none can be found to be mocked.*

---

## THE FOURTH PART.

---

### The Pastor and Prelate compared by the Reformation, and proceedings of our own Church.

*How Reformation was wrought.*

**A**S no Family or Civil Society, where the Fundamental Laws are neglected and the lust of the Flesh, the lust of the Eyes, and the Pride of Life are followed, can continue long, except it be reformed. Even to the Church of God, through the misregard of the Laws of God and direction of Scripture, and through the Ambition and Covetousness of Church men did fall away so far from the first Integrity, that there was a necessity of Reformation, and nothing more certainly looked for, and more plainly foretold a long time before any of our Reformers, or *Luther* himself came in the World. This Reformation that could no longer be delayed was often urged, but never likely to be obtained in a General Council, not with consent of the Clergy and Court of Rome, to whom reformation was a certain Rubie. And therefore in several Kingdoms, Countries and States of the Christian World, it was wonderfully wrought by the Lords mighty power in his weak Servants. Such were amongst others *Baldus* of France, *Hut* of Baben, *Jerome* of Prague, *Luther* of Germany, *Wickliffe* of England, and our *Ken* of Scotland. Whereupon it came to pass, that although one part of Christendom knew not what another was doing, yet they all agreed (as may be seen in the Harmonie of Confessions published to the World) in the most essential and Fundamental matters of Faith: Because the Lord was Master of that Work: But had also their own differences and degrees of Reformation, because men were the Instruments, and they were not Angels, but men that were

were to be wrought upon. For whose diverse dispositions in sundry Nations there behoved to be diverse disadvantages to the Work. We are not Rigid censurers of other Reformed Churches, nor are we Separatists from them; but this we think that a twofold duty lyeth upon us, and them all, whatsoever be the measure of Reformation: One is (albeit there be ever some Catholick Moderators, that will be Trysters betwixt us and Rome, and think to agree Christ and Antichrist) that we all with one Heart praise God for separating us from *Sodom*, resolving never to return again, where there be so many Heresies, both against the common principles and particular Articles of Faith; so manifold Idolatry both against the first and second Commandment, so proud a Hierarchy as can neither stand with the spiritual Kingdom of Christ, nor the Civil Kingdoms of Princes, and so bloody a Tyranny against all who refuse to believe their Heresies, to practise their Idolatry, and to be slavish to their Hierarchy. Returning to any point of their profession is an approbation of their Cruelty against them that have denied it. And whosoever approve their Worship, they bring upon themselves the Blood of so many Saints, and Faithful Martyrs of Christ, who have testified the word of God, and have washed their Robes in the blood of the Lamb. The other Duty is, that albeit there be ever some Adjaphorists, who for their own particular make many things, and shew more things to be indifferent in the Worship of God, that under this pretext they may bring them back, that have been advanced before them in the Work of Reformation: That we all praise God with one Heart for the measure that every one hath attained unto, and they that are behind in Reformation, whatsoever their outward Splendor be, envy not them who have run before, to study to draw them back to their degree, least both return to *Rome*: But that all against all Impediments press forward to further perfection, ever Reforming somewhat according to the pattern, there being no staying neither for the Christian nor for the Church. The Church of *Scotland* hath little cause to be pleased with her self, when she looketh upon her late suddain and shameful defection, but great and singular cause to praise God, when she looketh to his gracious Dispensation. For as *Scotland*, albeit far from *Jerusalem*, was one of the first Nations, that the Light of the Gospel shined on, when it appeared to the Gentiles, and one of the last that kept the Light, when the shadows of the Hills of *Rome* began to darken the earth. So when the Sun came about again at the Reformation, if this blessed light shined first upon others, all that had eyes to see both at Home and Abroad, have seen and said, that it shined fairest upon us, Divine providence delighting to supply the defect of nature with abundance of Grace, and to make this backside of the earth, lying behind the visible Sun, by the clear and comforting Beams of the Sun of Righteousness, to be the Sunny side of the Christian World, where of these following Testimonies are sufficient proof.

*A twofold duty  
of the reformed  
Churches.*

*The Reformation  
of our Church.*

#### One of Mr. George Wishart Martyr.

*This Realm shall be illuminated with the light of Christ Gospel, as clearly as Jerusalem Realm since the day of the apostles. The house of God shall be builded in it, ye shall see the glory of the enemy imagine in the contrary; the enemy shall see the glory of God shall suddenly appear, and shall see triumph in the sight of Jesus. But when, if the people shall be after wonderful; then fearful and terrible shall the Plagues be, that after shall follow. Gift of the King of Scots.*

## Another of Beza.

a Magnum est hoc  
Dei munus quod  
una & religionem  
puram, &  
in laetitia

Doctrina viz. re-  
tinenda vinculum  
in Scotia in-  
telligitur. Sic obsecro  
& obsecro has  
duo simul retine-  
re ut uno amisso,

alterum diu permanere non posse semper memoritis. Sicut Episcopi papatum pepererunt, ita pseudo episcopi p. patris reliquias, episcopatum terris invellunt, hanc pestem evitant. qui salutem ecclesiam capiunt, & quam illam in Scotia in tempore presbiteris, nequas illam anquam admittit, quantumvis unitatis retinenda specie, qua veteres etiam optimos multos sefellit blanditur. Beza, epist. 79.

## A third of the Body of Confessions of Faith :

b Est illud Ecce-  
lesia Scotiana pri-  
mogenitum varum  
pro multis, in quo  
etiam ejus nomen  
apud exteros fuit  
celebre, quod cir-  
citer annis plu-  
rimis 54. sine  
schismate nedom  
heresi, unitatem  
cum puritate  
Doctrinae serva-  
vit & retinuerit.  
Hujus unitatis

administratio ex Dei misericordia maximum fuit : quod tantum cum Doctrina Christi & Apostolorum discipulis, fuit ex verbo Dei est prescripta, una fuit recepta, & quam proximis fieri petuit, secundum eam totum regimen Ecclesiasticum, fuit administratum. Hæ ratione omnia schismata, atque errorum semina quamprimum pulsatæ, et si exorta visa sunt, in ipso quasi & parva sunt suffocata, & extirpata. Dei Dominus Deus pro immensa sua bonitate Regia Majestatis serenissima, omnibusque ecclesiasticis gubernatoribus, Potestatibus ecclesiasticis hortatur, ut ex Dei verbo illam unitatem, & doctrinam puritatem perpetuo conservent. Amen. Corpus Con-  
fess. Scotic. pag. 6.

## The fourth is of King James our late Sovereign :

c Basilic. Donn.

The religion professed in this country wherein I was brought up, and ever made profession of, and whither my Son ever to continue in the same. as the only true form of Gods worship &c. I doe equally love and honour the sacred and grave men of richer of these opinions, then like better of the single form of politic power church, than of the many ceremonies in the Church of England etc. I am sorry my Son be-  
cause full to the good mind of the Minister, Praising God, when choice is professed, it sufficient number of good men of the same in other Kingdom, and yet ever they all know to be against the form of the English Church.

Basilic. Doronco the Reader: He praised God, for that he was chosen to be King in the sanctest Church in the World, &c. Assembly Anno. 1590. The  
Fro



Prelates themselves and the maintainers of conformity dare not for shame open their mouths against the Work of God in the Reformation, and against the purity of their Mother Church, and therefore would have her to open her mouth in their defence of their Hierarchy and ceremonies. and do wrest her authority and proceedings to that sense. Let us then ask of her self, whether she liketh better of the Pastor or of the Prelate.

1. **THE PASTOR** and men of God at the acceptable time of Reformation, as they were moved by the Spirit of God, laboured to reform, not only the Doctrine Sacraments, and whole worship of God, but also the discipline and whole Government of the house of God by abolishing the Jurisdiction of Prelates, and all that Roman Hierarchy: as is manifest by their acknowledging no other ordinary and perpetual Office bearers in the Church, but Pastors, Doctors, Elders, and Deacons: by their petitioning that the rents of the Prelates, and of their train should be converted to others use. <sup>e</sup> By the subscribing the Helvetic Confession, which censurcth Prelacy for the invention of man, and by the letters which they received from Foreign Churches, Graculating, that they had timely purged the Church of this proud Prelacy, that they had received with the Doctrine, the Discipline of Christ and his Apostles, and willing and obtesting them to beware of the pest of Prelacy, as they loved the weal of the Church.

The **PRELATE** not only in respect of his Popish Religion, but also in respect of his Papal and Episcopal Jurisdiction, was one of the great evils, that cried for Reformation of the Church: and therefore, albeit he kept still the title, the rent and civil place of the Prelate (which the Church could not take from him, and which maketh many to mistake his descent) his Ecclesiastical Authority was so far abolished, that neither were their successors designed to such Prelates as continued obstinate Papists, nor was Episcopal Authority continued in their persons that were converted, nor were Superintendents ordained to be new Prelates: only some of the converted Prelates for want of means to furnish others, were designed to be Commissioners of the Church, as other ordinary Pastors were, but with bad success. For never one of them did good to the Church.

2. The **PASTOR** and men of God proceeding in the work of Reformation, acknowledged no Government of the Church by the Lordly domination of Prelates, but by the common consent and Authority of Assemblies, which were of our sorts, National, Provincial, Parishionall, and Presbyterial. <sup>g</sup> The Licenments of the last were drawn at the first, when the weekly Assemblies were appointed for Exercise of Discipline, and interpretation of Scriptures, but were not, nor could not be accomplished, and perfectly established, till the light was spread, and particular Churches were planted in the several quarters and corners of the Land, that they might make a number, and conveniently Assembly in Presbyterial Meetings.

The **PRELATE** is restless, proceeds whither his Avarice and ambition carrieth him, and willing in those times rather to be a Titular or a Turkish (as he was then named) than to be no bodie above his Brethren. He taketh upon him the Title Bishop, with a small part of the rent, permitting the greater part to my Lord, whose Bishop he was, and proudly again arrogates authority over the Church.

3. The **PASTOR** and men of God learning, not from Geneva, but from Scripture and dayly experience, that the Government of Prelates was full of usur-

The Discipline & Government of the Church at the first began to be Reformed and the Prelate to be cast out

d Books of Discipline.

c An. 1566.

f Breca to Kuen an. 1571.

The Pastor proceedeth in this point of Reformation, and the Prelate in his Avarice and Ambition.

g To these the Superintendents were Subiect by an Act of the Assembly Anno.

1562.

h Leib 1571.

At last Prelacie is rooted out with consent of the whole Church.

*Edinburgh anno*  
1578.

passion, and of all sorts of corruption, whereof many did complain, & that it had no warrant, and was never like to have any blessing from God, resolve at last to strike at the root, and therefore after many Disputations in private and publick, Consultations with the greatest Divines of other Reformed Churches, and after long and mature Deliberation, the second Book of Discipline, pronouncing the Jurisdiction and Office of the Presbiter to be Unlawful, was returned by consent of the whole Church. an Ordinance made that Bishops be taken them to the Charge of one Congregation, that they exercise no Civil Jurisdiction. The Confession of Faith Sworn and Subscribed, wherein they Oblige themselves to continue in the Doctrine and Discipline of this Church. The same year & it was declared in the General Assembly, that the Office of the Prelate was unlawful in itself, and had no Warrant in the Word of God, thereafter renewed in Covenant.

*in Dundis anno*  
1578.

*in Trent anno*  
1603.

THE PRESBYTER and men of that disposition, having in the end nothing to Oppose, professed that they agreed in their Consciences, consented to the Acts of the Church, swore and subscribed the Confession of Faith, renewed the Covenant with the Church, and helped to put on the Coats of the Church of God with their own hands. Like as the same Confession of Faith was subscribed by those that are now in the proudest places of Prelacy, and who have proved since the chiefest Instruments of all the Alterations in the Discipline and external Worship of God, and King-leaders in the Destruction of the Church, with what Conscience may be seen by their unbonest Excuses, their poor shifts, and shameless Railings, against that which they did once so much Reverence, all to be seen as they are all published in print.

The Church now reformed in Doctrine and Discipline useth her Authority against all sorts of Sin, till men of Episcopal disposition make a new division again.

4. THE PASTOR and men of God desiring to testify their Thankfulness, for so singular favour vouchsafed upon this Church and Nation, and so employ the Benefite of the Discipline now established for the Liberty of the Kingdom of Christ, and against the Tyranny of Sin and Satan, Addressed themselves all as one Man with great Fidelity and Courage for the Work of God, urged Residence and Diligence in Ministers, kept with success from heaven their publick and solemn Humiliations, made the Pulpits sound against Papistry and Profaneness, and for all men on work, as they had grace or place, for purging the Country of all Corruptions, and defending the Church against her profest Enemies, who never ceased by negotiating with the Pope and Spanish King, unnaturally to labour for their own and her ruine; whereof the Divine Providence had disappointed them in 34.

THE PRESBYTERIES Authority at this time lay dead, and men of that disposition made no great Dinne. But the Church then (unlike that which she is now) comely as Jerusalem, terrible as an Army with Banners, against all her Enemies did stand whole and sound in Unity and Concord of her Ministers, Authority of her Assemblies, Divine Order of her Ministry, and Purity of External Worship, with great power and presence of the Spirit of God in many Congregations of the Land, till at last, for Unity division entered into the Church, Prelacy that had slept before, as waking! awoke, and this Mystery began to be work of new, neither by any cause offered by the Pastors of the Church at the 17 Decembris (as the enemy calumniate) for after long trial they were found faultless, and faithful by his Majesties own testimony. Nor yet upon that occasion, in for the meeting of the Church for making that charge was indited before that 17 day. But the cause was a Plot contrived before, for procuring peace to the Popish Lord, to make war amongst the Ministry, and to divide them amongst themselves. For this effect 55 Problems were framed, to call the established Discipline of the Church in question, and as one and the same time way was made

*in Perth 1596*

made for reconciliation of the Popish Lords, and for restitution of the Popish Prelates. And the Schisme of our Church so well compassed before, began at that time, not upon their part who stand for the Discipline, but by some of the Prelates disposition, that is, of flattering and worldly minded Ministers, who gave other answers to thirteen of the sixtie five articles concerning the Government of the Church, than their worthy Brethren desired: So that, if the cause or occasion maketh the Schismatick, the Prelate is the Schismatick and not the Pastor.

5. The PASTOR and men of God as they had been diligent to establish the Government of the Church, according to the will of Christ and after it was by the blessing of God established, were faithful in using it for the Honour of God, and good of the Church: so now, when it began cratically to be called in question, were carefull, according to their office and Oath, to stand to the defence thereof, both against professed Enemies and against the Schisme begun by their own Brethren: albeit they could not at the first have been perswaded, that their Brethren would ever so foully forget themselves, as against their great Oath in the sight of God and the World, to take upon them the dominion of the Prelates, and for their own back and belly to trouble the Church, and marre all the worship of God as they have done.

The PRELATE through the Schisme at that time begun by himself, savouring the sweetness of wealth, honour, and forgetteth his Oath, his Office and all, followeth greedily upon the Sins, and climbeth crassily by degrees, and betime to the height, that he could not advance himself to as once. n First with much ado, and many protestations, that he meant nothing against the discipline established, but desires to vindicate the Ministry from poverty and contempt, gets liberty for to vote in Parliament for the Church, but with such caveats, as would have kept him from his present Prelacie, if he had kept them as he was obliged. o 2ly five years thereafter he was made constant Moderator, and that of the Presbyterie only where he was resident and not of the Synods, upon a false precept, and with the like protestations and cautions. p Thirdly, being Lord of Parliament, Lord of Council, patron of benefices, Modifier of Ministers Stipends he was armed also with the power of the High Commission and having two Swords, might doe against the Church what he pleased. q Thereafter incontinent he usurped the power of ordination and jurisdiction. r And at last, albeit without consent or knowledge of the Church of Scotland went and resumed consecration in England, and since that time hath taken upon him and hath exercised the plenary power and office of a Bishop in the Church, no less, then if the Assembly of this Church had chosen him to the name and office of a Bishop, which as yet they have never done, the most corrupt of their own Assemblies granting only the negative power of Ordination and Jurisdiction to them, who were never called Bishops by any warrant from the Church, but only in the vulgar speech, from the titles they had to benefices, in which respect civil persons beneficed were called Bishops in former times.

6. The PASTOR and men of God seeking neither profit nor preferment themselves, expelled the Prelate and all his Ceremonies out of the Church of Christ, by no other meanes, but such as became the faithfull Ministers of Jesus Christ, as Preaching, Praying, Penning, advising with the best reformed Churches, reasoning in Assemblies, and after libertie granted to allets oppen, the consent Oath and subscription of the Adversaries.

The PRELATE seeking nothing but his own profit and preferment, is restored again by such meanes, as he ever before was his Ministers who hath been a Murderer and Liar from the beginning, then the true Ministers of Jesus Christ; For

The pastor standeth to the Reformation against Episcopatus which the prelate attended unto at last by many degrees, and much working.

u Dundie Anno 1597. May, and March following, Fife land. a. 1598. Halyrudhouse Anno 1599. Montrose Anno 1600. Lintithgo 1606. p An. 1610. Feb.

q Glasgow 1610. June. t An. 1610. November.

Thewsy of the pastors reformation and the prelates defection very contrary.

prose

*craft and cruelty hath been their ways, their craft was to remove their strongest opponents out of the Countrey, that they might not be present in Assemblies, to clype their proceedings, and to reason against them: to abolish the true liberty and Anabaptism of Assemblies, to prove that they were seeking no Prelacie, neither of the Popish nor English kind, and that they had no purpose to subvert the Discipline received, but to deliver the Church from Idolry, and to be the more mighty to oppose her Enemies Jesuits and Papists, so falsifie the Acts of the Church, to promise to keep all the cautions and conditions, made to hold them in order, which now they profess, they never minded to do. &c. Their cruelty hath been to banish, imprison, deprive, confine, silence. &c.*

The Pastor beareth witness against the several degrees of defection, and fear: a change in the worship of God, which the Prelate entereth upon, so soon as the Government is altered, and he come to his power.

Aberdeen 1616.  
Sancti Andr. anno  
1617.  
Perth 1618.  
Edinburgh anno  
1621.

The Pastor resolveth to be constant to the end, against all Heresie and corruption, which is entering every day by the Prelates misgovernment.

7. The PASTOR and men of God all this time of defection gave Testimony to the truth, opposed against the several steps of the Prelates ambition, by all the means that became him to use, as publick Preaching, supplicating, reasoning, protesting, and suffering, and when the Prelate was triumphing in the height of his dignity, they could not, comparing the first Temple with the second, but declare the griefe of their hearts for the change, and their great fear of alteration to be made in the worship of God, when now the hedge of the Church was broken down, and an open way made for all corruption.

The PRELATE is of the clergy, that seldom is seen penitent, and therefore as against all the means used by the Pastor, he had altered the Government of the Church, so he enters next upon the worship and Service of God. And will have a new Confession of Faith new Catechisme, new forms of Prayer, new Observation of Dayes, new Formes of Ministration of the Sacrament, which he first practised himself, against the Acts and order of the Church. And since convened an Assembly of his own making to draw on the practice of others: And thirdly he hath involved the honourable Estates of the Kingdom into his great guiltines by their ratification in parliament, which hath brought an inundation of evils into this Church and Countrey.

8. The PASTOR and men of God considering, what the Church was before, and what is now, what the Reformation was, and what conformity is, what the proceedings of the one and of the other have been, seeth Religion wearing away, pitieth the young ones, that never have seen better times, laments over the multitude, that can not see the evils of the present, and resolveth for himself to hold constant to the end against Papists, Prelates, Arminians, and whatsoever can arise, to wait with patience, what the Lord will doe for his people, and when he is gone, to live a Testimony behind him of the twofold misery of impiety and iniquity, that he hath seen in this Land.

The PRELATE hath forgotten what himself and the Church was once, he hath wrought a greater defection in this Church in the short time of his Episcopacy, then was in the primitive Church for some hundreds of years, and is so far yet blinded with the love of his place in the world, that he maketh his worldly credit the Canon, and his prelacie the touchstone of the trial of all Religion. The Pope shall no more be AntiChrist, Papistry may be born with, Arminianisme may be brought in, because they can keep company with Prelacy. The Reformation is Puritanisme, precisenesse, Separation, and intollerable, because it cannot cohabit with Prelacy. The Gods of the Nations were social, and could live together, but the God of Israel is a Jealous God,



## The Prelates Objection.

**THE PRELATES** will object, that albeit he can neither justify all his own proceedings of late, nor yours of old, as all men have their own infirmities, yet that ye doe him wrong by your deduction, in confounding times that would be distinguished: Because from the Reformation to the coming of some Schollars from Geneva with Presbyterian Discipline, this Church was ruled by Prelates, and the Superintendents in the beginning were the same in substance, that the Prelates are now.

*Obj. The Superintendents in the beginning were Prelates.*

## The Pastors Answer.

**ALL** men have their own infirmities, but good men are not presumptuously bold for the love of the World, to hold on in a course of defection against so many obligations from themselves, and to many warnings from good men. Infirmity is one thing, and presumption another. The Pastors of the Church of Scotland had begun to root out Bishopprie, and to condemn it in their Assemblies, before these Schollars came from Geneva: but never condemned but allowed the charge of Superintendents appointed for a time in the beginnings of the Church, the one and the other being different in substance: For.

1. The Superintendent according to the Canon of the Church was admitted as another Minister, without consecration of any Bishop.

The Prelate is chosen for fashion by Dean and Chapter, without any Canon of the Church, & with solemn consecration of the Metropolitan and their Bishops.

2. The Superintendent appropriated not the power of ordination and jurisdiction, but both remained common to other Ministers.

The Prelate hath taken to himself the power, to ordain and depose Ministers, and to decree Excommunication.

3. The Superintendents made not a Hierarchie of Archsuperintendents and others inferior, some general, and some provincial, some Primates and some Suffragans, some Archdeacons, and some Deanes &c.

The Prelates have set up a Hierarchie of all these.

4. The Superintendent was subject to the censure not only of the national, but of the provincial Church, where he Superintended.

The Prelate is subject to no censure, but may doe what, and may goe whether he will, and no man ask him, why he hath done so.

5. The Superintendents charge was chiefly Ecclesiastical, and more in Preaching than in Government.

The Prelate is chiefly ruling than in Preaching, and more in the world than in the Church.

6. The Superintendents acknowledged his charge to be but temporarie, and often men desired to lay it down before the General Assembly.

The Prelate thinketh his office to be perpetual, by reason & virtue of his consecration.

7. The Superintendents had no greater power than the Commissioners of provinces, and in respect of his Superintendency he was rather a Commissioner of the Church, than an Office-bearer essentially different from the Pastor.

The Prelate neither hath received commission from the Church, nor means to render account to them: nor account of himself, as of a Commissioner, but thinketh his office essentially to verte from the office of the Pastor, as the Pastors office is from the Doctors. The Pope may as well say that the Evangelists were Popes, as the Prelate, that the Superintendents were Prelates.

*Ans. Shewing particularly that the Superintendents were not Prelates.*

THE



## THE FIFTH PART.

## The Pastor and Prelate compared by the weale of the Church, and the People Soules.

The good estate of the Church the end of Church policy. *a Salus populi suprema lex, everis domo, interdum rei publica status manere potest: ut his ruina, ponatur omnes secum trahat necesse est. Val. max. 6. 5. 5. 6.*

The Prelate abuses the people three ways in determining what is the good estate of the Church.

**T**HE safety and good of the State was the main end of Roman policy, and the fundamental Law; by which that people squared all their other Laws, according to their own Maxime: *a Lei the safety of the people be the Sovereign Law.* The Church of Jesus Christ hath better reason to think, that the safety of the Church should be the rule and end of all Ecclesiastical policy, although the form of external Worship and of the Government of the house of God were not prescribed by the Lord himself in his Word, but left arbitrary to men to be framed by their Canons and Constitutions, yet this must be holden as infallible, that it is the best forme of Government which by reason and experience is found to be best for the weale and safety of the Church. Unto this general both Prelate and Pastor will without question condescend: but they differ in the particular, what this is, wherein the good and weale of the Church doth consist. For the Prelate places the weale of the Church in her outward peace and prosperity, and thinketh the Church well constituted, and in good case, when she flourisheth in wealth and Worldly dignities. But herein he abuses the Christian World three ways. First, that he measures and determines the good estate of the Church by her outward faces, and not by her inward grace, by the health of her Body rather than of her Soul, by that which is accidental to the Church, and which she may either have or want, and yet continue a true Church, and not by that which is essential and proper to the very nature and being of a Church. Secondly, that he judgeth that to be the weale of the Church, which hath many times proved her wrack, being abused, as commonly it hath happened. He taketh poison for a preservative, and surfeit of peace and prosperity, excess of wealth and worldly honours which are her deadly disease, to be her health and best constitution. Too large bestowing of riches and preferments upon the Ministers of the Church, breed that contagion within her bowels, which turned almost to her death in the end: for thereby defection grew by degrees, till at last under the Man of sin it came to the high. Thirdly, that he measures the good estate of the Church by himself, and therewith the Members of that Hierarchical Body, as though it were well with the whole Church, when Bishops stand and reign, like the Kings of the east, and as though the Ministry were sufficiently vindicated from poverty and contempt. When twelve or thirtie of the number are climed up like apes to the highest places, that with their evil favoured mingeons they may more longover to all that behold them, from below: as like souls flow up to the highest rooms, shooting down their filthy excrements upon the rest, that sit in the lower rooms. But the Pastor observes the good and weale of the Church by her spiritual estate, that is, by a sound faith, a pure worship, and a holy Conversation, as the hands on a clock in these, so is she either in a good constitution or languishing, and as she is furnished with all the means that may preserve and increase these, so she either prospers or decays. This judgement of the Pastor is grounded upon very good reasons. For upon this estate of the Church necessarily depends the Glory of God, and Salvation of Soules, which are the two things that make the difference between the Church of God, and all other

Societies of men in the World, and therefore the Pastor hath reason to think, that all the Riches of the Earth, and all the Glory of all the Kingdomes of the World, are not to be put in ballance with the Glory of God. and the Salvation of Soules, that which God with his own Blood hath purchased and redeemed. Now whether the good of the Church in these things be better procured and preserved by the Prelate or by the Pastor, let them be typed by comparing them in the particulars following.

**T**HE PASTOR his principal care is to preserve the purity of Doctrine in the Church, that Christs flock may be fed with the wholesome word of Life, and to oppose all contrarie and unprofitable Doctrine, as poisonous and pernicious to the Peoples Soules, and for that purpose intertaineth in weakly meetings the exercise of the word, where the Doctrine delivered by one, is judged by all the rest, whether it be sound and profitable, and taketh such order with the Papists, the great corrupters of Doctrine, and Enemies to the Peoples Soules, that either he converteth them, or cutteth them off from the communion of the Church with the spiritual sword, and exhorteth the Magistrate, to execute the lawes made against them: whereby it came to pass that contrarie Doctrine, and vain and curious teaching either entered not into our Church, or was suddenly repressed and put to the doore, and Papistrie that had place before, was well nigh put out of the Land.

**T**HE PRELATE hath neither leasure nor liking to look to such exercise, and accounts no heresie so worthy his Animadversion, as the alledged Heresie of Acrius and his followers. It is manifest in History from the beginning, that the Heresies that have most endangered the Church, have either been forged by the engines, or favoured and born out by the Authority and credit of Prelates: b And this day, diverse false and dangerous Doctrines are partly vened, and partly winked at by them: neither thinketh he Papists great Enemies to the Church: but as the Jewish priests entertained the Sadduces, albeit Enemies to true Religion, and hated Christians as their deadly foes; and as the Papist can agree with the formal Protestants, but think the unconformable Calvinist his irreconcilable Enemy, so the Prelate could agree with the common Papist for all his blasphemous Doctrine and profession, because a Friend to his Hierarchie. But the Reformed Christian, whom he calleth the Calvinist, and Puritane, he can by no means bear, because he is professed unfreind to his Hierarchie. A Prelate as a Prelate is not opposit to the Papist, but to the Protestant.

**2** THE PASTOR knowing that a little leaven leaveneth the whole Lump, thinketh it dangerous for the Peoples Soules to borrow either substance or ceremony of Religion from Antichristian corruption, and therefore warneth the People to be ware of the least beginnings and appearances of evil, and while he deliberates about ceremonies, fittest for order and decency, he intends nothing of his own, but the edification of the Church, and in the practice of ceremonies and circumstances orderly appointed, he looketh to the peace of the Church, that it be not broken, and to the consciences of the weak, that they be not offended. |

**T**HE PRELATE liketh to symbolize with Antichrist his Ceremonies, putting the Papists in hope, that the body and substance of their superstition may be resumed by time, where the shadows and ceremonies are so highly regarded. He intends nothing in appointing them, but the maintenance of his own estate and dignity, because he seeth and saith, No Ceremony, no Bishop, and in practice is more earnest in urging of Ceremonies, than of obedience to the greatest things of the Law, and by the

the Pastor careful to preserve the purity of Doctrine, for the good of the Church: the Prelate cares more for his own things

b As Christs revelation descent into Hell, many Lutherans, Arminians and Popish errors.

The Pastor in the matters of ceremony, looketh to the edification of the Church, which the Prelate missees and seeth.

Canons about matters, which they themselves call indifferent, doeth violence either to the bodies or consciences of the people, that think otherwise, and maketh them to serve as rods to scourge and whip out of the Church, and Ministry, whom and when they think good.

The Pastor in the whole course of his Ministry intends the feeding of the flock: the Prelate to feed himself.

3. The PASTOR considering, that he is called to feed the flock of Christ and to care for the Peoples Soules, in his entry to the Ministry, will be loath to undertake a greater charge than he can in some measure overtake, and the less his charge is the greater is his contentment, not that he desireth to be idle, but to be faithfull, when he is entered he hath the work of the Ministry in singular regard, as the most honourable and laborious work that he can be employed about, whereof the best man is not worthy, and unto which the whole man is not sufficient, and therefore is resident among the People, serveth not by Deputies and Suffraganes, but in his own person, and is altogether taken up with the Pastors duties, of preaching, Praying, Catechising, Visiting, Exhorting, Rebuking, comforting, &c. but labours most diligently in the word and Doctrine, because Faith cometh by the Word Preached.

The PRELATE intending nothing, but to feed himself, at his entry to his prelacy, he regards not so much the number of Soules he should feed, as the number of shalders, the large revenues, and the great dignities he is to feed upon, and the largeness of his Diocē, the better for him: Hence is it, that he ascends from a Diocesan to an Archbishop, and a Primate. After he is entered he disdaineth the work of the Ministry, as base, and unworthy of his grace and great Lordship: he serveth by his Deputies and Suffraganes, and thinketh it a more honourable and necessary employment to attend and reside at Court, or at the places of civil judgment, as Council, Session, Exchequer, and howsoever he appropriates to himself the reward of double honour due to them who labour in the word and Doctrine, yet he thinks, that he is not bound to take the pains of that work, unto which the double honour is annexed. So the Pastor must labour in the work, and the Prelate must reape the reward, and which is more prejudicial to the peoples Soules, he maintaineth that learned and qualified Preachers are not so necessary in Congregations, as Curates and Readers, that there is too much Preaching, and too little Reading and Praying, meaning nothing els but their confused Liturgie.

The Pastor subject to the Discipline to the Church himself, and exerciseth it for the good of the people the Prelate neither subject to the Discipline himself, nor exerciseth it for the good of others, nor suffereth the Pastors to exercise it.

4. The PASTOR dare not do harme to the Peoples Soules, because he is subject both in calling and conversation to the Discipline of the Church, which striketh upon the Pastor, as well as upon the people, and to bring the transgressours to repentance, he sitteth with his Brethren in Session, Presbytery and Assembly, administering the Holy Discipline Hostly, that is, in sincerity and faithfulness, without prejudice or partiality, and never ceasing, till the Scandal be removed, the Church be purged, and the offender (if it be possible) be wone unto God, and all this, as being Christs own work, he doeth with Christs own Weapons, that is with the spiritual Sword of the word, which is mighty through God to subdue every thing exalting it self against God, and to bring Sinners to Repentance.

The PRELATE may doe what harme he will for his own tyrannical custome and practice, but not by any Law either of Church or State, he exempteth himself in respect of his Episcopal Administration, and as he is a Prelate from all censure, and scorneth to submit himself to any Ecclesiastical iudicature, albeit the chief Apostles submitted themselves unto the Church, and albeit there be no subject in a Kingdom of whatsoever quality or condition, but in every respect he is under the controulment of some iudicature in the Land where he liveth. And as he is thus singularly lawless of himself, so pretending the sole power of proceeding to belong to him by ver-

due of his place and office he swayeth the course of Discipline, as best pleaseth his Lordship, processes begun for trying of slanders, if the party never so wicked have Argument of weight for my Lord or his Receiver, are incontinently by the word of his Monarchical Authority stricken dead. Hereby it cometh to pass, that where Prelates rule; sin reigneth, and the nearer the Bishops wings, the greater liberty for sin, as is seen in their own houses and traines. And for this reason is it, that both Athiests and Papists like the Episcopal Discipline, better than the pastoral, which they call straitlaced, because it troubleth their corruption, whereas the other layeth the reins upon their neck. And if the Prelate happen to proceed against offenders, his Discipline consisteth not so much in spiritual censure, as in worldly power and civil punishment, as fining, confining, imprisoning &c. Which have no power to worke upon the consciences of sinners to bring them to repentance, which is most proper for the Preachers of the Gospel, and the chiefe end of Church Discipline.

5. The PASTOR for the good of the Church, is desirous, that the Assemblies of the Church, provincial and national, be often holden and well kept, knowing how necessary they are for redressing things amiss for fulfilling things committed, and for preventing evils that are like to ensue: and when the Assembly is convened he carrieth himself toward his Brethren, as toward the Servants of Christ, and colleagues of equal Authority, none presuming to any place or preeminence, though of order only, and not of power, without the calling and consent of his fellow Brethren. There every one hath liberty to utter his minde, and every one is ready with the gift that God hath given him, as the diverse Members of one Body, for the good of the whole Church: Mecke Moses and burning Elias, Esay with his Trumpet, and Aaron with his Bellows, Boanerges and Barionah, the Son of Thunder, and the Son of the Dove, all moved by one Spirit with mutual respect, reverence and Brotherly love, joyn together in one conclusion, and if at any time they be of different judgments, they are not suddain and summar in concluding things of importance, that concern the whole, but that all may be done with uniform consent, after the example of the Apostles Acts. 16. The Conclusion is delayed, till all objections be satisfied, and God give greater light to such as are otherwise minded, and so to the great good of the Church, both peace and truth are preserved.

The PRELATE is as averse from a free Assembly, as the Pope is from a free General Council, and therefore will either have none at all, or will have them so slavish, as if they were but his Ecclesiastical courts convened under him, and in his name. When this Assembly is convened, at his own hand, without calling or election, he taketh upon him to preside and moderate. There no man hath liberty to utter his mind before him, who hath power to raise up and cast down, to enlarge and restraine to preferre and postpone, or put in or put out as his pleasure, and therefore no mans gift in such meetings doeth good to the Church. And if it happen that his courtes be crossed, and the best sort oppose, then he rageth, and by his proud boastings, and unreasonable reasonings, he playeth the Prelate indeed, using Christ Ministers and the Churches Commissioners no better, than if they were his slaves or lackeys, convoked to say Amen to all his intentions, and to wait upon Oracles falling from his mouth. In end the plurality of voyces of the weaker sort, and for the most part either mendicate or emoried, carrieth away the sentence which must oblige all, and therefore besides the tyrannies and unjust proceedings, provoketh afterward to the great hurt of the Church to be the cause of many evils and great divisions.

6. The PASTOR in planting of Churches, and placing of Ministers without respect to any mans private judgment or affection with common consent, maketh choise of the best qualified for Graces and manners, and most fit for the people

The Pastor would have all things be done for the good of the Church, by these Assemblies of the Church: the Prelate will rule all by himself, whether in Assembly, or out of Assembly.



The Pastor planteth the Church with the best men, with consent of the people, and without hurting the conscience of the Intraunt: the Prelate with such as please him, without consent of the people or Presbytery, and with hurting of the conscience of the Intraunt: *c Dignitatibus viros dando, non dignitates hominibus, dicens solibus Aeneas Sylvestrius. Magistratus alios meriti, & non habere, alios habere & non mereri. ib. b Presidentia non a virtute sed a malitia astatimur non dignorum sed potentiorum sunt throni, cathedra sine ulla acquiretur labore, & prelati sunt qui nihil ad gradum praeferant velle, adferunt Nazian. Si perueniri velles qui eos profecerit, Sacerdotes respondent mox, & dicunt, ab Archiepiscopo nuper sum Episcopus ordinatus: centumque ei solidi dedi, no Episcopalem gradum assequi meruissim, quos si minime dedissem, hodie Episcopus non essem. Ambrosius citante Bulling. de ead. 5. sermo. 4. Curritur ad curas ecclesiasticas, a doctis pariter & indoctis, quasi quisque sine curis victurus sit, cum ad curas prouenerit. Bern. epist. 42.*

The Pastor by all means seeketh the peace of the Church: The Prelate seeketh his own peace & prosperity.

he is to be set over, and that with their own special advice and desire, so that he giveth not the Church to the Minister, but the Minister to the Church, and in the Act of Ordination at the place where he shall serve, and in presence of the whole Congregation, he requirerth of the Intraunt neither oath nor promise, but what is appointed by the Assemblies of the whole Church, as constancie in the Faith, obedience to the King, and fidelity in his calling, and after he is admitted, he respecteth him as the conjunct Ambassadors of Christ, equal in power and Authority with himself, with no difference but of age and gifts.

The PRELATE excluding both the flock, whom the Pastor is to feed, and the fellow-Ministers with whom he is to labour in the worke, except it be superficially and for the fashion, when now the Prelate and his domesticks (who have greater hand in the planting of Churches then both Presbytery and people) have brought the matter to the point of ordination, he giveth the Church to the Minister, rather than the Minister to the Church, whereof there flow so innumerable evils, that the Church hath as just cause to complain now of the placing of Ministers by Bishops, as the Church had of old of the planting of Bishops through the corruption of Archbishops and Metropolitans. The ordination must be at the place of the Prelates residency, and not at the Church, where he shall serve, nor in presence of the Congregation; then is the Intraunt forced without any pretext of warrant from the Church, to give his oath and subscription to Articles of the Prelates devising, for maintenance of his Episcopal Authority, even as the Pope doeth in consecrating Bishops and Archbishops, for establishing of his universal Supremacy. When he is admitted, albeit for gifts and all other respects he be worthy of double honour far above the Prelate himself, yet the Prelate contemneth him and his Brethren, as poor Presbyters, with double contempt. Whereupon we see that the Prelates and others by their example and doing esteem not of Ministers for their worth and their works sake, but as they are in places of preferment, and as they are clothed with offices and titles of dignity above their fellows: And this again makes worldly minded Ministers to seek estimation by greatness rather than by goodness.

7. The PASTOR procurerth the peace of the Church, by following after things which make for peace, Rom. 14. For by the Discipline and Assemblies of the Church he preserveth verity, without which there is either no unity, or such unity. as is but a conspiracy, and resisteth Heresie the Mother of the greatest divisions: so long as our Assemblies had their liberty, there could arise no heresie among us, if it had broken up in a Parish, a consistory or Presbytery would have born it down: or if it had proceeded farther, then the Synodall, or if it had not been able, the National Assembly would have suppressed it, for the same reason the Church of France, which was nearest to ours, hath been free of Heresies: In the Low Countreys if the Churches had enjoyed the libertie of their Assemblies, which they wanted for a long time, Arminianisme had neither troubled them, nor their neighbours. He never can find in his heart to urge or enforce unprofitable and untimely Ceremonies upon the Church, if it were for no other Cause, but that they have been the apples of contention, and the cause of many Schismes, and will choose rather with *Joseph* to redeem the quietness and safety of the Church with the loss of himself, than for his own particular to raise the (malest) tempest, that may peril her peace. He carrieth himself no otherwayes in his Ministry, than becommeth the humble servant of the Church, and seareth to be affected with Di-



overpries his ambitious humour, of aspiring above his Brethren, which is a special preservative of peace. He studieth to preserve holiness, without which there can be no sound nor wholesome peace, he is ever at warre with that which is contrary to Holiness, and sendeth away all Scandalous Livers with the workers of iniquity, that peace may be upon the Israel of God. *Psalm. 25.*

The **PRELATE** is accounted a peaceable man, and pretends alwayes the peace of the Church, but indeed seeketh his own peace and prosperity, and opposeth the things that make for peace if it serve for his own particular, he can oversee Papists and Hereticks, and suffer Heresie to rise and spread its selfe, that the Church may have some other thing to think upon, than his Episcopacy, and may have himselfe to run unto instead of Assemblies, he careth not to make Schisme, and will fight with tooth and naile for unlawful and unprofitable ceremonies, which have ever proved the cause of Schisme, and ere he redeeme the Churches peace, by casting out these cumbersome wares, he will rather cast over boorde many worthy Ministers, suffer numbers of soules, for whom Christ hath dyed, to perish, and the Church of Christ tossed with troubles, by occasion of that noysome baggage, to sink at least under the burden. Contention, also commeth by his pride and ambition: for first, great places make great emulation and hate competition, as may be seen in Christs own Apostles, and history maketh known in many others, what debate and contention, what war and bloodshed Prelacy hath brought forth in the Christian world, between Church and Church contending for primacy, Prelate and Prelate for precedency, Pope and Pope for papacy: between Kings and Bishops for Sovereignty: as between the Roman Emperours and Roman Bishops, the Kings of England and the Primates of England.

8. The **PASTOR** contents himself with such a competent stipend, as is assigned to him for his service, whereby he hath neither means to swell in pride and wealth, nor matter of excess and superfluity. And he hath but one Body, so he undertaketh but one Cure, where he must be resident, and one Church living, which for fear of the censures of the Church, albeit he would, he dares not dilapidate, but must leave the Church Patrimony in as good or better case, than he found it as his entry.

The **PRELATE** hath a Lords rent out of the revenues of the Church, which at the first was destinate, and should be employed for better uses, and this he hath not for the service of the Church, but partly for his unlawfull attending civil affaires and partly, for bearing out a Lordly port in himself, his Lady, their Children and followers. He uniteth Churches far distant, to make the morsel the greater for his wide gorge: He alloweth and defendeth pluralities, and Non-residencies, by setting long tackes without knowledge or consent of the Church, and by setting of fewe sermons, and taxwards he taketh up all, and stimeth the Minister to a poor stipendiary portion of five hundred marks: So that the most Sacrilegious Persons in the Land are the Bishops themselves, eating the meat out of the mouths of many worthy Pastors, that labour p. infully in the Lords worke.

### The Prelates Objection.

**THE PRELATE** will object, that there shall never be any form of Church Government or Discipline, which bringeth not with it some dangers and disadvantages, and that must be the best, which hath the fewest. It cannot be denied, but the Episcopal Government hath also the own inconveniencies, whether we consider the Salvation of Soules, or the outward constitution of the Church, and worship of God, or the patrimony of the Church.

But the Anarchy and confusion, which ever attendeth the parity maintained by the Pastor is an inconvenience greater then all, and sheweth plainly, that the parity of Pastors is neither of God, nor can serve for the good of the Church: for God is not the God of confusion but of peace, and most of all in the Churches of the Saints.

*eSicut olim pestiferam illam bestiam quam per Arim primo de infernis extulerat caput, cupiditas Episcopatus induxit: sic hodiernam Havesin (nimirum pontificis Romani primatum) precipue nutrivit, quos jam mendicare suppedit, Aeneas Syl.*

The Pastor contents himself with his competent stipend, the Prelate is a Master of the Churches patrimony.

Object. Parity is Anarchie and confusion.

THE

## The Pastors Answer.

**T**HE Government and order appointed by Christ can have no danger, discommodity, nor inconvenience, but such as men bring upon it, and which through the neglect or contempt thereof they bring upon themselves. That therefore must be the best, which is best warranted by Christ, and approacheth nearest to the simplicity of the Apostles and the discipline of their times. Malignant wits have ever been ready to lay imputations upon Gods Ordinances, as that his inward worship according to the Gospel of Christ hath no wisdom, that the outward hath no Majesty, that his order of the Church is but Anarchy, because it is not a Monarchy: But as the natural Philosopher saith, the order of nature to be full of beauty, and the wise Statistmen see the beauty of the order of a wise policy: So the Christian, when he seeth the order of the house of God, shall with the Apostle Col. 2. Rejoyce to see it, and will prefer the beauty thereof to the wife Government of the house and Court of Solomon, as being appointed by a wiser than he: Even Balaam, albeit disposed to curse, when his eyes are opened to behold this wise order and marvellous beauty shall be forced to open his lips, and to say, How

goodly are thy tents O Jacob, and thy tabernacles O Israel: for a house full of silver and gold I would not curse, for how shall I curse whom the Lord hath not cursed? Or how shall I desire, whom the Lord hath not defied? Numb. 23. and 24. And that there is no confusion in the parity maintained by the Pastor, it is manifest to him that desireth to see, for

Ans. Shewing by many particulars, that the order of the Ministry appointed by Christ is far from confusion.

1. Confusion hath no subordination for disposing of things, and setting every thing in its own place.

The parity maintained by the Pastor hath a lawful subordination of Elders to Pastors, of Deacons to Elders, of a Church Session to a Presbytery, of a Presbytery to a Synod, and of a Synod, to a National Assembly.

2. Confusion hath no priority of respect of precedency nor of order.

Parity of Pastors to shunneth ambition, that it maintaineth a priority of precedency, and respect, for age, for zeale, for gifts &c. And a priority of order, whereby one is Moderator of others in all their Synods, and meetings, such as was amongst the Apostles themselves, but without priority of power or jurisdiction above the rest.

3. Confusion admitteth no Commandment nor subjection:

Parity of Pastor, admitteth both: for every Pastor conducteth his own flock, and every Pastor is subject to a joyned fellowship of Pastors in Presbyteries and Synods.

4. Confusion is abhorred, both by nature and all Societies, as their greatest Enemy, which overturneth all, where it hath place

Parity of Pastors hath the like parity both in nature, and all sorts of Society: for in nature one eye hath not power over another, nor one hand over another, nor one foot over another, only the head hath power over all. In the common wealth and Kingdom there is a Parity without Priority of power or jurisdiction betwixt one Barron and another, and betwixt one Noblemans and another, and in all the Collegiate jurisdictions in the Land under the King himself. In the World parity betwixt one King and another. In the Roman Church equality betwixt one Lord Bishop and another, and betwixt two ArchBishops, Patriarchs &c. And in the Church of Christ betwixt Apostle and Apostle, &c. Why then shall the Divine parity of Pastors be accounted a confusion.

THE

4 Distinguidum inter meriti, & potestatis.

## THE SIXTH PART.

The Pastor and Prelate compared by the good of the  
Common wealth, and of our outward Estate.

**A**lbeit that sometimes the power Ecclesiastical be without the secular, and the Members of the Church make not any civil corporation, as in the Apostles times, and long after. And sometimes the secular power be without the Ecclesiastical, and the Members of Kingdoms and corporations make not a Church, as amongst the Heathen of old, and many nations and Societies this day; yet is it far best, both for Religion and Justice, both for truth and peace, both for Church and Common wealth, when both are joyned in one: When the Magistrate hath both swords, the use of the temporal sword, and the benefice of the spiritual sword, and when the Church hath both swords, the use of the spiritual sword, and the benefice of the temporal: When the two Administrations civil and Ecclesiastical, *Moses and Aaron*, help one another mutually, and neither *Aaron* and *Miriam* murmur against *Moses*, nor *Jeroboam* stretcheth out his hand against the man of God. Upon the one part, civil Authority maintaineth and defendeth Religion, where it is reformed, and reformeth Religion where it is corrupted. *Kings shall be thy Foster fathers, and Queens thy nurse Mothers a, Kings serve the Lord in fear k: And then serve they the Lord (saith Augustine) when they serve him not only faithfully as men, but as Kings, and doe such things in serving him, as none can doe but Kings, that is, while they rest not till Religion be established, and God served in their dominions, according to his own word.* It hath ever been the greatest commendation of the Princes, that they have begun their Government which the Reformation of Religion, as many worthy Princes have done both before, and after the coming of Christ, for God preferreth Kings unto others, and therefore Kings should haste to honour God above all others. Or that they have exceeded all who went before them in this Religious and Royal Chaire. *Aza* tooke away Idolatry: But *Jehoshaphat* removed the high places also. *Ezekiah* went farther, and beak the Brazen Serpent, albeit a monument of Gods mercy: But this was the sin of his Reformation, that he razed not the Idole Temples, which was kept to good *Josiah*, who therefore hath this Testimony to the end of the World, that like unto him there was no King before him, that turned to the Lord with all his heart, with all his soule, and with all his might. Upon the other part, true Religion, although it propone for the principal ends, the Glory of God, and the safety of the Church, yet it serveth many ways for the Civil good, and Worldly benefice of Kings and Kingdomes. Because the true Religion, and no other maketh Kings and Kingdomes to serve that God that giveth

It is best both for Church and State when civil and Ecclesiastical Authority joyn together.

Civil Authority doeth good to Religion.

a *Esa.* 49. 23.

b *Ysa.* 2. 11.  
*Quomodo ergo Reges Domino serviunt in timore nisi ea que contra ipsius Domini sunt Religiosa severitate prohibendo, atque plecundo? Aliter enim servit quia homo est, aliter quia etiam Rex est: quia homo est ei servit fideliter vivendo, quia vero etiam Rex est, servit leges, iustas precipientes, & contraria prohibentes, convenienti vigore sanciendo, sicut servituti Ezechias Lucos, & templa idolorum, & illa excelsa quae contra pra-*

*cepta Dei fuerunt contraria, destruendo. Sicut servituti Iustas, talia & ipse faciendo: Sicut servituti Rex Nimvitarum, universam civitatem ad placandum Dominum compellendo. Sicut servituti Darius, idolum frangendum in potestatem Daniels, & inimicos eius leonibus ingerendo: Sicut servituti Nebuchad, omnes in regno suo bellicosos, & blasphemantes, Dei lege terribili prohibendo. In hoc ergo servituti Domino Reges, in quantum sunt Reges, cum ea faciunt ad servendum illi, quae non possunt facere nisi Reges. August. Epist. Sermon. ad Beneficium.*

both





these where they reigne, they threaten a ruine from the true fatality of Gods providence and justice, and doe shake the pillars of all human Society, as Idolatry the pillars of the Church, unrighteousness of the Common wealth, and intemperance of the Family, and one of the three falling, the other two cannot long endure.

The PRELATE upon the contrary, by taking in his own hands the power of the General Assembly, which was a great servant to sin, by depriving some worthy Pastors of their places, and others of their Authority in censuring of sin, by destroying the Discipline of the Church, and by his own many unlawful practices and permissions, hath given way to Idolatry, blasphemy, and the profanation of the Sabbath, to all sorts of Scandalous and notorious Sins of unrighteousness, uncleanness, and of the abuse of Gods creatures, for which the wrath of God commeth upon the world. But most of all by bringing a great part of the Kingdom under the guiltiness of the violation of the covenant of God, and of doing against their oath and Subscription hath drawn on many visitations from the hand of God, doeth daily provoke the Lord to farther wrath; striketh at the pillars of all Societies, and possesseth on the periods of State and Kingdom.

2. The PASTOR accounteth vertue, truth, righteousness, Christian simplicity, and prudence to be the best policy; not only for his own practice; but for all that are in Authority, and for all Societies: and therefore pronounceth Anathema upon the chiefest axiomes of Machiavels art, for whom he judgeth to be as pernicious a master of policy, as Antichrist is for matters of Religion: and these two to be the principal supports of Satan, the direct enemy of Christian faith and obedience, and the crafty subverters of Churches and Common wealths, unfit for all, but most unfit for us, whom grace hath favoured with the light of the truth, and nature hath fashioned to be open and plaine.

The PRELATES practices doe proclaim what policy pleaseth him best. Simulation and dissimulation, falsehood and Flattery are known to be the ways of his promotion. He standeth in his grandeur and possesseth his peace, by promising good service in Parliament to the King, against the Nobility, and blowing the bellows of dissension betwixt them: he warmeth himself at the fire he hath kindled betwixt the King and the Church. He dealeth with men of every religion: providing they be not Antiepiscolal. He urgeth ceremonies, which he himself otherwise careth nothing for, that they may be a band of obedience to the slavish, and a buckler of Episcopacy against the opposers, he suffereth Popistry to prevaille, and new Hieresies to arise, and gives countenance to the Teachers of them, that there may be some other master of dissimulation amongst learned men, than about his myter. If all would follow his art and example, Antichrist and Machiavel would be our chiefest masters, and every Scoundrell man of spirit would prove another Caesar Borgia, or Duke of Sforza.

The PASTOR according to the nature of things distinguisheth betwixt the things of God and the things of Caesar, betwixt the sovereignty of Christ, and the sovereignty of man, betwixt the dignity of the Statesman and honour of the Elder, betwixt labour in the word and Doctrine, betwixt the palace of the Prince, and the Ministers manse, the revenues of the Nobleman, and the Ministers stipend; and according to the grounds of policy he holdeth, that many offices should be conferred upon one man, except rarely, by the special favour of Princes, upon some that are eminent, as ministers for engine, for wisdom, and clemency: by reason of mans infirmity, the weight of Authority, the order of policy, and the peace of the people: that is every thing in nature doeth the own part, the Sun shineth, and the wind bloweth, the water runneth, so every man should be let to his

The Pastor loveth Christian simplicity, and not Machiavels policy: the Prelate liketh policy more than that simplicity,

*Ante omnia optandum principi ut pius videatur, non tamen sit. Oppositi principum semper adversarium in se alere, ut eo oppresso potestior videatur.*

*Religio animos hominum deprimit, servitia subditos in officio committit. Tuta est civitas quae discidia et factiones nutrit.*

*Machro. de pinc. & comment. in Livium. g. Alter urbidum, alter Mediolanensem Ducem artium Machiavellicum imitatur, & ad tempus committit, utque Machiavellica politica exemplum pfectissimum miferetur patris. Dato, polit. prafus.*

The Pastor distinguisheth betwixt things civil and Ecclesiastical and holdeth him at his own calling: the prelate confoundeth all, and will rule all.



i Nemo sequens  
existimat se possi  
simul Enam &  
Hektorum. Cato  
nem & Scipionem  
in theatra civita  
tis agere. Cas  
polit. lib. 2.  
de Romani. Mac  
done, Lucilamo  
ni legem viderunt  
ut nemo dubius si  
mul subgatur. Es  
sicit Marius  
amertum ducit.  
Marius v. a  
curat. Marius  
furiam. tractat.  
Marius in causis  
aliis praest. Me  
trob. itaque plet  
bit. Plutarch.

The Pastor as  
sisteth the civil  
Magistrate, the  
Praetor bindeth him.  
h. Hoc accipio ad  
Christi normam  
dirigitur, latenter  
primum & amice,  
deinde paulo acer  
bius, tunc nisi pa  
ter fugit inter  
dictum. Sacrorum  
gravin & officio  
interdictionem, &  
inimicis. Ma  
gistratus. Ita fit ut  
qua legibus nos  
qua vindicantur,  
illis sine vi & tu  
multis coramur  
legitur nulla me  
moriam, nulla elec  
tione, nulla sol  
entione, nulli  
moniti, nulli or  
di. in civitate  
superiorum, ad  
in. de rep. Gen  
er. mul. bis.  
cap. 6

The Pastor pro  
videable to the  
common wealth,  
but not charge  
able; the Praetor  
chargeable but  
not provideable.

own task, & that one man cannot both be *Aeneas* and *Heitor*, *Cato* and *Scipio*, for  
less can one and the same person be sufficient for the greatest affairs, both of  
Church and policy. And therefore the Pastor keepeth himself within the bounds  
of his own place and calling, and neither meddles with civil causes, nor taketh  
upon him civil offices, nor seeketh after civil honour.

The *P.R.E.L.A.T.E* maketh no distinction, but confoundeth all, as comparable  
enough, if he be the agent. And albeit for any good parts to be no miracle, but  
neighbour like, & yet he findeth himself sufficient for every thing in Church and Com  
mon wealth, and collecteth all for fish that cometh in his net, whether Civil offices,  
Civil honours, civil causes, or civil punishment: Like a Prince he hath his castle,  
his Lordship, his Regality, Vassalry, &c. He hath power to confine, imprison  
&c. and taketh it hardly, when he is not preferred to offices of estate, as to be Chan  
cellor, President &c. Which his predecessors had of old. And thus against all grounds  
of good policy he stands in pompe, as a mighty Giant, with one Foot in the Church  
upon the necks of the Ministers, and with another in the State, upon the heads of the  
Nobility and Gentry.

4. The *PASTOR* assisteth the Civil Magistrate in planting of virtue, and  
rooting out of vice, partly by powerfull preaching home to the Consciences of sin  
ners, & partly by censuring lesser offences, which the Magistrate punisheth not, as  
lying, uncomely jesting, rash and common swearing, rotten talking, brawling,  
drunkenness &c. Wherethrough the passages to Murder, Adultery, and other  
great offences are stopped, the people prevented in many mischiefs, and great e  
normities, and the Magistrate many ways eased, and partly in censuring of greater  
sins, and purging the Kingdome of foule offences: for he joyneth the Censures and  
the spiritual sword of the Church with the sword of the Magistrate, so impartially  
that none are spared, with such expedition and diligence, that sin is censured, and  
not forgotten, with such Authority, that the most obstinate have confessed, that  
the Church had power to bind and loose, with such sharpness and severity that Ma  
lafacons have been affraid, and so universally, that, as there is no crime censu  
rable by the Church, but the same is punishable by temporal Jurisdiction, so he  
holdeth no sin punishable by Civil Authority, but the same is also censurable by  
Spiritual power, the one punisheth the offender in his body or goods, the other  
drawing him unto repentance, and to remove the scandal.

The *P.R.E.L.A.T.E* is unprofitable to the Civil Magistrate in planting of virtue,  
rooting out of vice: for where his Government hath place, preaching hath more de  
monstration of *Art* for the praise of the speaker, than of the Spirit for the censuring  
of sin, and conversion of the sinner: He passeth small offences without any censure,  
and thereby openeth the way to the greatest sins of murders, adultery &c. And giveth  
the Magistrate his hands full. He vindicates in his court and jurisdiction some crimes,  
as proper for his censure, which yet he passeth lightly. The censures of the Church  
and sword of his communication in his hand serve for small use against greater sin.  
For either they are not used at all or so partially, that the greatest sinners escape un  
censured, or so superficially, that they are rather a matter of mocking and boldness  
in sin, than of repentance to the sinner, or of removing the offence.

5. The *PASTOR* is chargeable to no man beside his sober and necessary  
maintenance allotted unto him for his necessary service, which the people can ne  
ver want, than they may want Religion itself, or their own temporal and eter  
nal happiness.

The *P.R.E.L.A.T.E* contrary to the Rules of policy in against the multiplying and  
increasing of idle offices, hath for one office, serving for no good use neither

to King, nor Church, nor Country, allowance of a large rent, is a great burthen, and in many ways chargeable to the Common wealth; and to particular persons; by his great Lands and Lordship, by actions of improprietation, reductions of seifles declarator of shrights, entresies non entresies &c. By selling of Commissariats &c. By raising and rigorously exacting the Quots of Testaments, by sums of Money given unto them, their sons or their servants, for presentations, collations, Testimonials of ordination, or admission, sometimes by people who would be at a good Minister, and ordinarily by the cawny friends of the intrant, who can find no entry but by a golden port.

6. The PASTOR would have learning to grow, and considering that a Schools and Colledges are both the seminary of the Common wealth, and the Lebanon of God for building the Temple, desireth earnestly, that there might be a School in every Congregation, that the people might be more civil, and might more easily learn the grounds of Religion. he would have the best ingines chosen and provided to the students places in universities, the worthiest and best men to the places of Teachers, who might faithfully keep the Arts and Sciences from corruption, and especially the truth of Religion, as the holy fire that came down from Heaven was kept by the Levites. He desireth the rewards of learning to be given to the worthiest, and after they have received them, that they be faithful in their places, least by loytering and laziness, they become both unprofitable and unlearned.

The PRELATE is not so desirous of learning in himself, as of ignorance in others, that he only may be eminent both in Church and Common wealth, and all others may render him blinde obedience and respect. He deconereth that himself which should maintain particular schools: he filleth the places of students withal of their ingines to pleasure his freinds and suiters, contrary to the will of the masters and the Acts of the foundations: he filleth the places of learning not with the learnedst, but the wealthiest sort, who for any vigilancy of his might both corrupt the humane sciences, and bring strange fire into the house of God. If a learned man happen to attain to one of their highest places, which they call the rewards of learning, incontinent their learning beginneth to decay, and their former gifts to wither away. So that their great places and prelaties either find them, or make them, unlearned.

7. The PASTOR by the Government of the Church preferred in the word, is strong to resist or repress Schismes, Heresies, corruptions, and all the spiritual power of sin and Satan, but hath no strenght to withstand the temporal power and Authority of Princes. The same Government sorts with Monarchy no less, than with Aristocrasie through the wisdom of the Son of God, who fitteth the same for all nations, and diverse formes of civil policy. The Pastor acknowledgeth his Prince to be his only Bishop, and overseer superintendent over the whole Church in his dominions, to be the preserver of the liberties of the Church and keeper of both tables. To whom also the General Assembly of the Church, or some few Commissioners chosen by them and convened, when it is thought expedient by the Kings Commissioner, may give his Majesty better and more speedy satisfaction in Church affaires, and with greater love and contentment of the whole Church, and of all his Majesties loving Subjects, than can be given by the thirten Prelates. All which may be done upon a small part of the Prelates rent, for bearing the charges of his Majesties Commissioners, who also may be changed at his Majesties pleasure.

The PRELATE and his Government is weak to withstand the spiritual power of sin and Satan, but is strong to oppose the temporal power of Princes, and hath bene of all enemies the most dangerous to the monarchy, for howsoever now, while

ma Non est fludendum ut plurimi sint in republica magistratus, sed ut quam commodissime & optime generant temp. ii qui erant necessarii.

The Pastor a maintainer of Schools and learning, the Prelate of neither.

Qualis Schola exhibet homines tales habitura est republica. Daa. pol.

Hinc major pars salutis vel corruptionis resp. pender, & ex scholarum fontibus, divini & humani juris praesidium vel expugnatio oritur. Ibi enim discuntur prima literarum monumenta, artes ingenium, mores, iura divina & humana, quae omnia permixtae inter se incontinentia servari &c. Grog. Tholof. lib. 33. cap. 3.

Placidus arguit nobilitate ante, principibus commorantibus in civitate esse debere. Baeus Syl. Plazina.

Inde fit Episcopatus alius comparandus. idem.

The Pastors Government by Assemblies inferior to a Monarchy than the Episcopal Government.

o Possunt iudicare non possunt praedjudicare, sed bene cum charitate, non habent vim authoritatis. Hugo de S. villero de iuribus part. 20.



The PRELATE maketh the Kingdome unsafe for war: for by his Government the people loose true fortitude, with the love of Religion, that if they have any kinde of Courage for battle, it is not so much the invincible courage of Christian Religion, as the carnal and bastard Fortitude of Paganisme, which in comparison of the former hath ever been but pusillanimity. By his oversights of rioting and idleness, their bodies become weak and effeminate, and by his own large rents, and his example of prodigality, which to them is a law, he enervates the estate, and enters a under the sinewes of war.

### The Prelates Objection.

THE Prelate will object, that if you that are Pastors understood either the manners of the people, or the grounds of policy, ye would see that neither can Noblemen, and others given to their pleasure beare your simple and censorious forme of preaching, nor your austere, and precise forme of Discipline, and life, nor yet can the High Court of Parliament want the Prelates; which make up one of the three estates: that ye are but shallow, and consider not what depth this draws.

Object. The estates of parliament cannot bear the severity of pastors, nor want the prelates to be the third estate.)

### The Pastors Answer.

WE know, that of all ranks, there be some who love their pleasures more than God, and these, according to the first flattering part of the objection, will say with the old verse.

*Non mihi sit servus, Medicus, Propheta, Sacerdos.*

He is no servant fit for me,

Who Philitian, Prophet, Priest will be.

For such may neither abide to be cured of the spiritual evils by the Counsel of God, nor to hear of the evils that will come, if they refuse to be cured, nor to be exhorted to repentance, when the calamities are turned upon them, that they may be turned away: but all are not such, and from which, while they are in their pleasures, we make appellation to themselves, while they are in the pains or torments of death, and to be presented before the judge. whether then the Pastors Prelate please them better? The other part of the objection, the wisdom of the King and of the honourable Estates of Parliament can answer, who know how a Parliament may be perfect without either Pastor or Prelate. If, by the name of a Parliament, we understand a general and national meeting of the whole Kingdome and Church by their Commissioners, with their supreme Magistrate, and King, every one to give his advice and judgement respective according to the nature of the Society Civil, or Ecclesiastical, which he presents: Commissioners of the Church, to give resolution from the word of God, if need be, concerning matters civil, but not to meddle with civil causes civilly, and to propose petitions to the King and Estates for the good of the Church, to require their civil sanction; and to see that nothing be concluded in things civil, that may be a hinderance to the worship of God: The Nobility with the Commissioners of Barons, and Barrows for civil matters, and to add the civil sanction in the matters of Gods worship, Churchmen chosen and instructed by the Church, may sit in Parliament after this sense, and are bound to contribute their best help for the honour of the King and good both of Church and Countrey. But if by a Parliament we understand the highest Court and supreme judicature civil medi-

And shewing that the faithful pastor will at some time be found comfortable to all estates and that the parliament may be perfect without the prelates.

ing;



ting only with civil matters, or with matters of Religion civilly, as to add the civil sanction, and to ratify by civil Authority, what hath been put in Canon by the Church before, then the Assembly of the Church or their Commissioners may, or should attend the High Court of Parliament, as the Convocation house doeth in our neighbour Kingdome, but can have no place nor vote in parliament, neither in making Laws about things civil, nor in the civil Authorizing in matters of Religion: for Ministers should not judge of the right of inheritance, nor pronounce sentence about forfeiture, nor make laws about weights, and measures &c. But should exhort the people to obey the civil powers. Without Bishops or Ministers laws have been made by Parliament, and may be made now no less than without Abbots, Priors &c. Who had once vote in Parliament no less than they. Their benefices are Baronies, in respect whereof they claime vote in Parliament; but they are not Barrons or proprietars, and heretable possessors thereof to transmit them to their heirs, or to alienate them, but only are usufructuaries to have the use of the fruits of them for their time. Neither doth it suite with the Ministers calling, to have such Baronies, nor are they to be reckoned for Ecclesiastical persons, but for civil, when they place in Parliament in respect of these Baronies, and therefore cannot votethere in name of the Church.

### Conclusion.

**T**O conclude then, whether we looke to the word of God, or to the more pure and primitive times of the Church, or to the nature and use of things indifferent, or to the Reformation and proceeding of our own Church, or the good of the Church, and of the peoples soules, or to the happiness of the Commonwealth, and the good of every one, from the King that sitteth upon the Throne, to him that heweth the wood, and draweth the water, we may see, whether the Pastor, or the Prelate, whether Reformation or Conformity is to be followed by the true Christian and Countreyman. And that there is a great difference betwixt the Bishops of our times, and the faithful Pastors of the Reformed Churches, as is from the light that commeth from the Stars of Heaven, and the thick darkness that ariseth from the bottomless pit. And it may be made manifest, that since Bishops were cast in the mould of the man of sin, wherefore they have ruled, whether amongst the Papistical and the Reformed (some few excepted, who when they ventured upon these places, went out of their own element) they have been the greatest plagues both to Churches, and Kingdomes, that ever had Authority in the Christian World. Neither needeth any man to object, that the Comparison that we have made, runneth all the way betwixt the good Pastor, and the evil Prelate, and therefore may be answered by the like unequal comparison, betwixt the good Prelate, and the evil Pastor, as if the most part of the Episcopal evils above mentioned were only the personal faults of the men, and not the corruptions necessarily accompanying the estate and order of Prelates, and that if good men fill these places, there is no danger but the Church may be as well, or better Governed by the Prelates, then by Pastors: for the comparison, is not so much betwixt the Pastor and Prelate, as betwixt the office of a Pastor and the office of a Prelate or Bishop. *It is one thing (as Augustine saith) to use an unlawful power lawfully, and an other thing to use a lawful power unlawfully and unjustly.* Pastors may have their own personal infirmities, and never so many as under the Prelates Government: and Prelates may have their own good parts, and never so many as by the occasion of the Pastors opposition: but neither the one nor the other are to be ascribed to their offices, nor is the lawfulness and unlawfulness of their offices to be judged by their persons. *It is true,*

A general objection answered.

*Alindus in iusta potestate iuste vel de iure, et alind est iusta potestate iniuste vel de iure, August. de bono conjug. cap. 14.*

when



when an unlawful power and a lawless man meet together the case of those that are under his Authority must be the worse, as we may see in the Papacy, which being alwayes evil for the Church, yet have proved worse, when monsters in stead of men have sit in that seate. But it is evident, that the evils which Prelates and their Lordly Government bring upon the Church, doe flow from their sole jurisdiction, exorbitant power, meddling in civil Government, and the curse of God upon that unlawful estate, all which are common to the whole order, and not peculiar to some persons. And the corruptions which are common to all in these places, although greater in some than in others, of necessity must flow from the unlawfulness of the state and office it self. It is so far, that good men put in the places of Prelacy, can make the Government good, that the places of prelacy have ever corrupted the men, and made them worse. So it was with *Aeneas Sylvius*, who before his Popedome seemed sound and honest, maintaining many points against the tyranny of that seate, but being made Pope Pious II, Retreated all, and proved as Impious and Antichristian as the rest: So many that have been of good account in the Ministry, and given hope of great good by them to the Church, when they entered to be Bishops, yet wholly degenerated from their first works, and learned betime *ambulare cum lupis*, to howle with the wolues: the experience whereof made Queen *Elizabeth* to say, *When she made a Bishop, that she married a good Minister,*

---

F I N I S